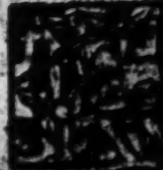


E. A. Emery
Calyx.



another
 Of the man that was his shoes to cloute. fo. eodem.
 Of the woman that was her fourth husbandes herce & wepte. fo. eod.
 Of the woman that was her woer came to late. fo. eodem.
 Of the mylner with the golden thombe. fo. eodem.
 Of the horseman of Irelande that prayde a Deconet for to hange by the
 frere. fo. eodem.
 Of the prest that layd nother corpus meus nor corpus meum fo. eodem.
 Of two freres whereof the one loued nat the ele heed, nor the other the
 taylor. fo. iiii.
 Of the welche man that shroue hym for brykynge of hys faste on the
 fryday. fo. eodem.
 Of the merchaunte of London that dyd put nobles in his mowthe in hys
 oethe bedde. fo. eodem.
 Of the mylner þat stole the nuttes of the taylor that stole a shepe. fo. eodem.
 Of the foure elementes where they shulde sone be founde. fo. b.
 Of the woman that pouted the potage in the iudges male fo. vi.
 Of the wedded men that came to heuen to clayme theyr herytage. fo. eod.
 Of the merchaunte that charged hys sonne to fynde one to synge for hys
 soule. fo. eodem.
 Of the mayde wasshynge clothes and answered the frere fo. eodem.
 Of the thre wyle men of Gotam. fo. eodem.
 Of the grave frere that answered his penytente. fo. vii.
 Of the gentylman that bare the sege boorde on hys necke. fo. eodem.
 Of the merchantes wyfe þat sayd she wolde take a nap at sermon. fo. eod.
 Of the woman that said she lyued another yere she wolde haue a cokol/
 des hatte of her owne. fo. viii.
 Of the gentylman þat wylshed his tothe in þat gentyl womans taylor. fo. eod.
 Of the welchman that confessed hym h. he had slayne a frere. fo. eod.
 Of the welchman that coude nat gette but a lytell male. fo. eodem.
 Of the gentyll woman that sayde to a gentyll man ye haue a berde aboue
 and none benethe. fo. eodem.

Of the frere that sayde our lord fed fyue. 99. people with. iii. syllys	fo. b.ii.
Of the frankelyn that wold have had the frere gone.	fo. ii.
Of the prest that sayd our lady was not so curyous a woman	fo. ii.
Of the good man that sayde to his wyfe he had euyl face	fo. ii.
Of the frere that bad his chylde make a laten.	fo. ii.
Of the gentylman that asked the frere for his beuer	fo. ii.
Of the.iii. men that chace the woman.	fo. ii.
Of the gentylman that taught his cooke the	fo. ii.
Of the gentylman that pyned for the scolet of oxford	fo. ii.
Of mayster shelton that bad the byshop of	fo. ii.
Of the yeman of garde that sayd he wolde bete the	fo. ii.
Of the plotwinnys sonne that sayde he saue our	fo. ii.
Of the maydes answere that was with chylde	fo. ii.
Of the seruaunt that ruryd with hys mayster	fo. ii.
Of the welchman that deliuered the letter to the	fo. ii.
Of hym that solde ryght nought	fo. ii.
Of the frere that tolde the thre chyldeys fortunes	fo. ii.
Of the boy that bare the frere his masters money	fo. ii.
Of whylp spencer the bochers man	fo. ii.
Of the courtier and the carter	fo. ii.
Of the yongman that prayd his felow to teche hym his pater noster	fo. ii.
Of the frere that prechyd in ryne expoundinge the aue maria	fo. ii.
Of the curat that prechyd the artycles of the	fo. ii.
Of the frere that preched the .x. commandmentis	fo. ii.
Of the wyfe that bad her husbunde eat the candell	fo. ii.
Of the man of lathes spores and wec	fo. ii.
Of the frere in the pulpet that bad the woman leue her bachelynge	fo. ii.
Of the welchman that call the scotte into the see	fo. ii.
Of the man that had the dome wyfe	fo. ii.
Of the portour of arches that had the lytell wyfe	fo. ii.
Of.ii. nonnes that were gyven of one prest	fo. ii.
Of the esquier that shold have ben made knyght	fo. ii.
Of the penytent that sayd the shepe of god had mery upon me	fo. ii.
Of the husbunde that sayde he was John dais	fo. ii.
Of the scolet of oxford that prouyd by soulerie.ii. chylde	fo. ii.
Of the frere that stole the podynge	fo. ii.
Of the frankelyn that bad the frere	fo. ii.
Of the husbunde that bad the frere	fo. ii.
Of the	fo. ii.
Of the	fo. ii.

fo.xviii.
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fo.xxi.



Certayne Curate in the contrey there was that
in the pulpet of þ ten cōmaundementys/ Saye
there were ten cōmaundementes þ cuery man
kepe/and he that brake any of thein comynge
syn how be it he sayd that somtyme it was
somytyme benyall/But when it was dede
benyall there were many doutes therein.
A yongman a mad felow that cam seldom to chyrch/ and he
sermons oꝝ none in all his lyfe answered hym than **Whiche**
uayl master person that ye say there be so many cōmaundementes
my doutes/ **For** I neuer hard tell but of two cōmaundementes
cōmaunde me to you & cōmaunde me fro you **For** I neuer harde tell
doutes but twayn that ys to say dout the candell and dout the fyre
and were all the people fell a laughynge/

¶ By this tale a man may well perceyue that they that be brought
oute letynge oꝝ good maner shall neuer be but rude and belkely all the
they haue good naturall wyttes.

Wysse there was which had apoynted her prienty to com to
in the nyght which seruauit had longe wooed her to haue his
which acorpyng to the ap. yntement cam to her bed syde i the
her husbände lyenge by her & whan she perceyuyd hym there she caught
by the hande and helde hym fast & incontynent wakened her husbände
Syr it is so ye haue afals and an vntreue seruauit which is wylliam
tys and hath longe wooed me to haue his pleasure and because I coulde
auoyde his inportunate request I haue apoynted hym this nyght to
in the gardeyne in the herber and yf ye wyll aray yow selfe in myn ar
go theder ye shall se the profe therof and than ye may rebuke hym as ye
best by your dyscrepon/this husbände thus aduertysed by hys wyfe
hym his wyues rayment & went to the herber and whā he was gone the
priety cā in to bed to his mastres wherefoꝝ a season they were bothe
& pelyd ech other by the space of an hour oꝝ.ii. but whā she thoughte
deniēt she sayd to þ prietye Now go thy way into the herber & mete
tak a good wasser i thy hād & say thou dyd it but to proue whether
a good womā oꝝ no & rewarde as thou thikyst best This prietye
his mastres coucell wēt i to the herber where he found his master i
appell & sayd. I thou harlot art thou comē hether now I se well
fals to mynast thou woldest be a good hore but I had leues thou
thā I wold do hi so trayterous a ded therfoꝝ I shall gyue the som



Certayne Curate in the contrey there was that
in the pulpet of þ ten cōmaundementys/ Saye
there were ten cōmaundementes þ euery man
kepe/and he that brake any of them commytt
syn how be it he sayd that somtyme it was
somytyme benyall/But when it was dede
benyall there were many doutes therein. **C**
a yonginan a mad felow that cam seldom to chyrch/ and had
sermons oꝝ none in all his lyfe answered hym than Hoꝛch
uayl master person that ye say there be so many cōmaundementes
ny doutes/foꝝ I neuer hard tell but of two cōmaundementes that
cōmaunde me to you & cōmaunde me fro you Noꝝ I neuer harde tell
doutes but twayn that ys to say dout the candell and dout the fyre I
answere all the people sell a laughynge/

C By this tale a man may well perceyue that they that be brought vp
oute letynge oꝝ good maner shall neuer be but rude and bestely all tho
they haue good naturall wyttes.

wyfe there was which had apoynted her prentys to com to he
in the nyght which seruaunt had longe wooed her to haue his p
which acor dyng to the ap . yntement cam to her bed syde i the
her husbände lyenge by her & whan she perceyuyd hym there she caught
by the hande and helde hym fast & incontynent wakened her husbände
Dyr it is so ye haue afals and an vntrue seruant which is wylliam yon
tys and hath longe wooed me to haue his pleasure and because I coul
auoyde his inportunate request I haue apoynted hym this nyght to me
in the gardeyne in the herber and yf ye wyll aray yow selfe in myn ara
go theder ye shall se the prose therof and than ye may rebuke hym as ye
best by your dyscrecyon/this husbände thus aduertysed by hys wyfe p
hym his wyues rayment & went to the herber and whā he was gone th
prentys cā in to bed to his mastres wherfor a season they were bothe co
& pellyd ech other by the space of an hour oꝝ .ii. but whā she thoughte ty
uentet she sayd to þ prentys Now go thy way into the herber & mete hy
tak a good waster i thy hād & say thou dyd it but to proue whether I
a good womā oꝝ no & rewarde as thou thikyst best This prentys doyn
his mastres coucell wēt i to the he-ber where he had his master i h
appell & sayd. A thou harlot art thou comē hether now I se well if I
fals to my inast thou woldest be a strōg hoꝝe but I had leuer thou w
thā I wold do hi so trayterous a ded therfor I shall gyue the so h . an

andes for I am thy mayster and not thy maystres / nay hoze quod
it thou art but an harlot & I dyd but to pue the & smote him agayn
quod the mayster I besech þ no moze for I am not thy for I am thy
for I haue a berde / & therewith he sparyd hys hand & felt hys berd

to the prentyle I crye you mercy / & then the mayster went vn
to hys wyfe & she askyd hym how he had sped and he answered I wys wyfe I
haue ben thyetwylly betyn how be it I haue cause to be glad for I thank god I
haue trew a wyfe and as trew a seruant as any man hath in englonde

By this tale ye may se that yt ys not wysdome for a man to be rulyd
by a woman / & hys wyfys coucell

Fortunyd that in a market towne in the counte of Suffolke there
was a stage play in the which play one callyd Johh adzoyns which
dwellyd in a nother byllage .ii. myle from thens playde the dyuyl
And when the play was done thys Johh adzoyns in the euyning
departyd fro the sayde market towne to go home to hys owne houle
because he had there no change of clothyng he went forth in hys dyuyls
rayment whych in the way comyng homeward cam thowow a warden of conys be
logging to a gentylman of the byllage wher he him self dwelt At whych tyme it
fortunyd a prest a bycar of a churche therby with .ii. or .iii. other bntchysse
had brought with the a hors a hey & a feret to the tent there to get conys
& when the feret was in þ yerth and the hey set ouer the path way where thys
Johh adzoyns shuld come thys prest & hys other felows saw hym come in the
dyuyls rayment cōsideryng that they were i the dyuyls seruyce & stelyng of co
ny & supposyng it had ben the deuyl in dede for seze ran away Thys Johh
adzoyns i the dyuyls rayment and because it was so what dark saw not þ hay
but went forth i haste & felid therat & fell down that with the fal he had almost
broken his nek But when he was a lytyll reuyuyd he lokyd vp & spyed it was
a hay to ratch conys & lokyd further & saw that they ran away for fere of hi / &
a hors tyed to a bush laden wyth conys whych they had taken & he toke
the horse & the haye and lept vpo the horse & rode to þ getylmannys place that
was lorde of the warden to the entete to haue thank for takynge suche a prey
And when he came / knokyd at the gatys To whome anone one of the gen
tylmannys seruauyntys askyd who was there / and sodenly openyd the gate
and as he perceyuyd hym in the deuyls rayment was sodenly abashyd
and cryed the doze agayn / and went in to hys mayster / and sayd and sware
to hys mayster that the dyuill was at the gate / and wolde come in The gen
tylman hearyng hym say so callyd another of hys seruauyntys and bad hym go
to the gate to knowe who was there / Thys secōde seruauit came to the gate
but wold not open it / but asked with loud voyce who was there thys Johh
adzoyns in the dyuyls rayment answered with a hys voyce and sayd Tell thy
mayster I must needs be here / & I go Thys secōde seruauit hearyng

the deuyl in dede that is at the gate. I praye vpon
soules, and be lykelyho. he come for your soule pur
your soule/and if he had yowr soule I wene he shulde
man than meruaylously abashed, called his ch. Mayne
well be right and gette holy water & wente to the gate
wantes as durste go with him/where the chaplayne was
turacyon sayd. In the name of the father, sonne, and ho
and charge the in the holy name of god, to tell me to
comeste hyther. ¶ This Iohn Adoyne in the deuyl
thein begynne to confute, after suche maner sayd. May
me for I am a good deuyl, I am Iohn Adoyne your
in this towne, & he that playde the deuyl to day in the playe
my mayster a dosen or two of his owne conyes that were stolen in
and theyr hofse and theyr haye, and made them for feare to conner
whanne they harde hym thus speke, by his voyce knewe hym wel
and opened the gate & lette hym come in. And so all the forsayd fa
was turned to myrthe and dispozte.

¶ By this tale ye may se that men feare many tymes more
than they nede, whiche hathe caused men to beleue that
spertes and deuyls haue ben sene in dyuers places, whan
it hathe ben nothyng so.

¶ Here was a ryche man whiche lay sore sycke in his bedde to
fore his eldest sonne came to hym and besched hym to gyue
blessyng, to whome the father sayde / sonne thou shalt haue
blessyng & myne, & because thou hast ben euer good of cōdicions I
quethe þ all my lāde, to whome he answered & sayd, nay father I
lyue & occupy the your selfe full well by goddes grace. Done after ca
sonne to him lyke wyse & desyred his blessyng, to whome þ father said
thou hast be euer kynde & gentyll I gyue þ goddes blessyng & myne.
I bequethe the all my mouable goodes, to whome he answered and
father I trust you shall lyue and do well & spende & ble your goodes

eu may well perceyue that yonge people that
by theyr frendes counsell in yea the in tynce
ullende.

of an dyntaunce were apoynted to lye with a gen/
one nyght / the one nat knowyng of the other at dy/
I Thys fyrste at hys houre apoynted came, and in the
to lese a ryng. The seconde gentylman whanne he
tuned to fynde the same ryng / and whan he hadde
parted. And two or thre dayes after the fyrste gentyl/
age on the others synger and chalenge it of hym / and he
and badde hym tell where he had losse it : and he sayd in suche a
ians bedde. Than quod the other and there founde I it. And the
wolde haue it, and the other said he shulde nat. Than they agreed
by the nexte man that they dyd mete. And it fortuneth them to
be husbände of the sayd gentyll woman, and desyred hym of hys
ient, shewyng hym all the hole mater. Than quod he by my iud/
that ought the shetes shulde haue the ryng. Than quod they and
od iudgement you shall haue the ryng.

ye Uniuersyte of Okeforde, there was a stoler that dellyted moche
peke eloquente englyshe and curyous termes / and came to the
er with hys shoes whyche were pyked before (as they vled that
haue them clouted, and sayde this wyse. Cobler I praye the sette
angyls and two semy cercles vpon my subpedytales, and I shall
by thy labour. The cobler because he vnderstode hym nat halfe
dered shortly and sayd. Syr your eloquence passeth myne intelly/
But I promyse you if he meddyl with me, the cloutyng of your
ll cost you thre pens.

By this tale men may lerne that it is foly to study to speke
quently before them that be rude and vnlearned,

Certayn artificer in london there was whiche was soze
 I coude not well dysgest his meat to whoma physicyon ci
 hym councell & sayd that he must vse to ete metis & belig
 gestyd a smal byrds as sparowes swalowes & speyally that by
 called a wagtaile whose flesh is meruelouse lyght of dysgestyon
 byrd is euer mouyng & steryng. The seheman heringe & phestion say to
 answered hym & seyde / Why that be the cause & holde byrd be lyght of
 dysgestyon. Than I know a fute moche lighter of dysgestyon than other
 sparow swallo woz wagtaile & that is my wyne. for it is neuer in
 rest but euer meuyng and steryng.

By this tale ye may lerne a good generall rule of physyke.

I woman there was which had had.iii. husbandys It tourtuned al
 so that this fourth husbände dyed & was brought to caryche vpon
 the bere / whom this woman folowed & made great mone & wared very
 soze in so moche that her neyghbours thought she wolde (swown & dye so)
 sozow / wherefore one of her gossips cam to her & spake to her in her ere &
 bad her soz godds sake cfort her self & refrayne that lamenation & ellys it
 wold hurt her and pauenture put her in iopardy of her life. To whom
 this woman answered and sayd I wys good gossyp I have great cause to
 mome if ye knew all soz I have bereyd.iii. husbandes bysyde this man but
 I was neuer in & case that I am now / for there was not one of the but
 whē & I folowid the coyle to chyrch yet I was sure of an nother husband
 befoze & coyle cam out of my house & now I am sure of no nother husband
 & therfoze ye may be sure I have great cause to be sad & heuy.

By thys tale ye may se that the olde prouerbe ys trew that it is
 as great pyte to se a womā wepe as a gale to go barefote.

I nother woman there was & knelyd at the mas of requie whyle
 the coyle of her husbände lay on the bere in & chyrche. To whome a
 yongema cam & spake wyth her in her ere as thoughe it had ben soz som
 mater concernyng & funerallys / howe be it he spake of on furthe matter but
 onely woloyd her & he myght be her husbände / to whom she answered &
 sayde thus Why by my trouthe I am soze & ye come so late soz I am sped
 allredy for I was made sure yester day to another man.

By thys tale ye maye perceyue that women ofte tymes be wylle &
 lothe to lose any tyme.

I Marchaunt that thought to deride a mylner seyde vnto the mylner
 & saytynge amonge company / Sir I haue harde say that every trew
 mylner that collyth trewly hath a gylden thombe / & mylner answered &
 sayde it was true. Than quod & marchaunt I pray & let me se thy thombe
 & whē & marchant she wyd hys thombe & marchaunt sayd I can not perceyue
 that thy thombe is gilt but it is as all other mens thombes be / to whome

er answered and sayde / Syr treuthe it is that my thōbe is gylt
t ye haue no power to se it for there is a properte euer incydent
hat he that is a cokholde shall neuer haue power to se it.

He whiche was called Oconer an pysshe lord toke an hoysman
prisoner that was one of hys great enemyes / whiche for any request
or intrete hat the hoysman made gaue iugement that he sholde in con-
tynent be haged & made a frere to shryue hym & bad hym make hē redy to
dye. Thys frere & shryue hym examyned hym of dyuers synnes & asked
hym amonge other whiche were þ gretteste synnes þ euer he dyd this hoys-
man answered & sayde one of the gretteste actys that euer I dyd whiche I
now most repent is þ whan I toke Oconer the last weke in a chyrche &
there I myght haue brennyd hym chyrche & all and because I had consci-
ence & pyte of brennyng of þ chyrche I taryed þ tyme so long þ oconer es-
caped / & that same deserryng of brennyng of þ chyrche and so longe tary-
eng of that tyme is one of þ worst actes þ euer I dyd wherof I muste
repent This frere perreyuynge hym in þ mynde sayde peace in þ name of
god & change thy mynde & dye in charite or els thou shalt neuer come in
heuen / now whan þ hoysman I wyll neuer chaunge þ mynde what so euer
shall come to my soule thys frere pceuyng hym thus styl contynue his
minde can to oconer & sayde sy in þ name of god haue some pyte vppon
thy mannyss soule & let hym not dye now tyl he be in a beter mynde / for
yf I dye now he is so ferre out of cheryte þ vtterly his soule shall be dam-
pned / & shewyd hym what minde he was in & all þ hole inater as is befoze
shewyd. Thys hoysman herynge þ frere thus intrete for hym sayd to O
ouer thus oconer thou seest well by thys mannyss repoyte þ yf I dye now
I am out of charyte & not redy to go to heuen / & so it is þ I am now out
of charyte in dede but thou seest well þ this frere is a good man and he is
now well dysposed & in charyte / & he is redy to go to heuen & so am not I
therfoze I pray the hang vp this frere whyle þ he is redy to go to heue / &
let me tary tyl another tyme þ I may be in charyte & redy & mete to go
to heue Thys Oconer heryng thys mad answer of hym sparyd the man
and for gaue hym hys lyfe at that season.

By thys ye may se that he that is in danger of hys enemye þ hath no
pite he can do no beter but shew to hym þ vttermost of his malycious
mynde whych that he beryth toward hym.

He archdeken of Ely had ben longe in auctorite in a tyme of
Elysaarpon whan all the prestys apperyd befoze hym called asyde
iii. of the yonge prestys which were acused that thy coude not wel
say theyr dypnye seruyce / & asked of the whē they sayd mas whether they
sayd corpus meus or corpus meū The fyrst prest sayde þ he sayd corpus
meus. The secōd sayd þ he sayd corpus meū. And than he asked of þ thyrd

how he sayde / whiche answered and sayd thus /
 is so great a dout and dyuers men be in dyuers oppynyons / therfore becau-
 wolde be sure I wolde not offend / whan I come to the place I leue it clea-
 out and say nothyng therfore / wherfore the byshoppe than openly rebuked
 them all thre . . . But dyuers that were present thought more default in hym
 cause he hym selfe before tyme had aduertysed them to be prestys.

By this tale ye may see that one ought to take hede how he rebuketh an
 other lest it to naimoste tyme done rebuke.

Two freeres satte at a gentylmans tabyll whiche had before hym a
 tyme a hert and cut the hed of the ele and layd it by one of the
 freers trenchars / but the freer by whiche he wolde haue had of the mid-
 dle parte of the ele sayd to þe gentylman he louyd no ele he des / this gentylman
 also cut þe taylor of the ele and layde it on þe other freers trencher he lyke wyse
 because he wolde haue had of the myddle parte of the ele sayde he loued no ele
 taylor / This gentylman perceyvinge that gaue the taylor to hym that sayd he
 louyd not the hed / and gaue the hed to hym that sayd he loued not the taylor
 And as for þe myddell part of the ele he ete parte hym selfe and parte he gaue
 to other folke at the table / wherfore these freeres for anger wolde ete neuer a
 mozell / and so they for al theyr craft and subtylte were not onely deceyued of
 the best mozell of the ele / but therof had no parte at all.

By this ye see that they that couet the best parte somtyme therfore lese
 the meane parte and all.

Welchman dwellynge in a wyld place of walye cam to hys curate
 in the tyme of lence and was confessyd / and when hys confessyon
 was in maner at the end the curate askyd hym and he had any other
 thyng to say that greuyd his coscience which soze abasshed answered no
 worde a great whyle / at last by exhortacyon of his goostly fader he sayde that
 there was one thyng in his mynde that greatly greued his conscience which
 he was ashamed to vtter / for it was so greuous that he troved god wold ne-
 uer forgyue hym to whome the curate answerd and sayd that goddes mercy
 was aboue all / & bad hym not dyspayre in the mercy of god / for what so euer
 it was yf he were repentant that god wolde forgyue hym / And so by longe
 exhortacyon at the last he shewyd it and seyde thus / Syr it happenyd ones
 that as my wyfe was makynge a chese vpon a fryday I wolde sayne haue say-
 ed whether it had ben salt or fresshe and toke a lytyll of the whey in my hande
 and put it in my mouthe and o / I was wate parte of it wente downe my
 throte agaynst my wyll and so I brake my faste to whom þe curate sayde and
 if there be non other thyng I warant god shall forgyue þe / So whan he had
 well comforted hym with the mercy of god the curate prayed hym to answer
 a quest / and to tell hym treuth / and when the welchman had promysyd to
 tell the truth þe curate sayd that there were robberyes and murders done nye

here he dwelte and dyuers men found slayne & asked hym whether
they wold entynge to any of them .to whō he answered and sayd yes & sayd
ye to many of them & dyd helpe to robe and to slea dyuers of them
the curate asked hym why he dyd not confesse hym therof the welshman
answered and sayde he toke that for no synne for it was a custome amongest
them that whan any boty cam of any ryche merchant rydyng that it was
a good neighbours dede one to help another when one calld another / & so they
toke that but for good felowshyp and neyghbouthod.

Cherchaye ye se that some haue remorse of conscience of small veniall
synn is worse not to do gret offcys without shame of god & worlde or dyde of
god & as p̄ comon proue he is they stumbe at a strawe & lepe ouer a blocke.

A Ryche couetous marchant there was that dwelled in london which
euer gaderyd mony & could neuer fynd in hys hert to spend ought
vpon hym selfe nor vpon no man els / whiche fell soze syke / and as he laye on
hys beth bed had his purs lyenge at his beddys hede / and had suche a loue to
his money that he put his hande i his purs & toke out therof .x. oz. xii. li. in no
band put them in his mouth / And because his wyfe and other perceyued
ym very syke & lyke so dye they exortyd hym to be confellyd and brought the
curate vnto hym which when they had caused him to say Benedicite the cura
te bad hym crye god mercy & shewe to hym his synnes (Chan this seyk man
bega to sey I crye god mercy I haue offendyd in p̄ vii. dedly synnes & broken
the .x. comaundementes / and because of the gold in his mouth he muffled so
in his speche that the curate could not well vnderstande hym / wherfore the cu
rat askyd hym what he had in his mouthe that lettred his spech / I wys may
ster p̄sone quod the syke man mufelunge I haue nothyng in my mouthe but
a lyttle money bycause I wot not whether I shal go I thought I wold take
some spendynge money withine for I wot not what neede I shall haue therof
And incontynent after that sayeng dyed befoze he was confellyd or repētant
that any man coulde perceyue / and so by lyklyhod went to the deuyll.

By this tale ye may se that they that all theyr lyues wyll neuer do cha
ryte to theyr neyghbours / that god in tyme of theyr dethe wyll not
suffre them to haue grace of repentaunce.

C Here was a certayne ryche husband man in a byllage whiche lound
nuttes meruelously well and sette trees of sylberdes & other nutte
trees in his orcharde / and noyrshed them well all his lyfe / & when he dyed he
made his executours to make promyse to bery with hi in his graue a bagge of
nuttes or els they sholde not be his executours / whiche executours for fere of le
synge of theyre romes fulfyllled his mynde and dyd so / It happenyd that the
same nyghte after that he was beryed there was a mylner in a rote
cam to this mānes garden to the entet to stele a bagge of nuttes & in the way

he met wyth a taylor in a black cote on borthitt of hys owne yntance & the
 hym hys intent. This taylor seke wyle the wylde man that he intendyd the
 tyne to stele a shepe/ and so they bothe there agreed to go forwarde eu
 man seuerally wyth hys purpose and after they appointed to make god
 re cebe wyth ether and to mete agayn in the chyrch porch/ and he p cam to
 to tarye for the other/ ¶ This mylner when he had spede of hys nuttes came
 furst to the chyrch porch and there taryed for hys felow and the wene while
 satte styll there and knakked nuttes. It fortuneth than the sexten of p church
 because yt was about. ix. of p cloke cam to ring curfew and when he looke
 the porche and sawe one all in whyte knakkyng nuttes/ he had wene it had
 bene the dede man rysen out of hys graue knakkyng the nuttes that were
 beryed wyth hym and ran home agayne in all hast and tolde to a krepull that
 was in his house what he had sene/ ¶ This krepull thus herynge hym rebuked
 the sexten and sayd yf he were able to go he wolde go thyder & comure the
 spyryte/ by my trouthe quod the sexten and yf thou darest do what I wylle bene
 the on my neck & so they both agreee/ the sexten take p creple on his neck & cam
 in to p chyrchwarde again and the mylner in p porch saw one comyng beryng
 a thyng on his necke had went it had ben the taylor comyng with the shepe
 and rose vp to mete them/ and as he cam towarde them he askyd & sayd Is he
 fat/ is he fat/ the sexten heryng hym sey so/ so fere cast the krepull down and
 sayd fatte or lene take hym as he is/ and ranne awaye/ and the creple by myra
 cle was made hole and ran away as fast as he or faster/ ¶ This mylner percey
 uying that they were two and p one ran after an other thoughte that one had
 spyed the taylor stelyng the shepe and that he had con after hym to haue taken
 hym/ and fearyng p one had spyed hym also stelyng p nuttes he so feare left
 hys nuttes behynd hym and as secretly as he cowde ran home to hys myll
 ¶ And anon after that he was gone the taylor cam wyth the stolen shepe vp
 pon hys necke to the chyrche porche to seke the mylner and when he founde
 there the nutte shalys he supposyd that his felow had ben ther & gone home
 as he was in dede wherfoze he took vp the shepe agayne on hys necke and
 went towarde the myll ¶ But yet duryng this while the sexten which ranne
 away went not to hys owne house but went to the parish prestys chaber/ and
 shewyd hym how the spyryt of the man was rysen out of hys graue knakkyng
 nuttes as ye haue hard befoze/ wherfoze p prest sayd that he wolde go comure
 hym yf the sexten wolde go wyth hym/ & so they bothe agreed the prest yd on
 hys surples and a stole about hys necke and took holy water wyth hym & ran
 wyth the sexten toward the church/ and as sone as he entred in the chyrche
 yard/ ¶ The taylor wyth the whyte shepe on hys neck intendyng as I before ha
 ue shewyd yow to go downe to the myll met with them & had went i. at the
 prest in his surples had ben p mylner in his whyte cote & seyde to hym by god
 I haue hym I haue hym inearryge by the shepe that he had stolen/ the prest

ynge the .iiij. let all in blake and a whyle thyng on hys nek had wende
ben þe deuyl berping away the sperryte of the dede man that was but prou
can away as fast as he coude takyng the way down towarde the myll
exten runnyng after hym. Then sayet seith one folowynge him had wete
that one had folowed the mylner to haue done hym som hurt and thought he
wold folow if neede were to help þe mylner and went forth tyl he cam to the myll
and knocked at the myll doze / the mylner beyng wythin asked who was there
sayet answered and sayd by god I haue caught one of them & made him
sure and tyed hym fast by þe legges menyng by the shepe þe he had stolen and
there had on hys neck tyed fast by the legges. But the mylner heryng him sey
that he had hym tyed fast by the legges had went it had ben the constable that
had taken the tayler for stelyng of the shepe and had tyed hym by þe legges and
ferid that he had come to haue taken hym also for stelyng of the nuttes / wher
fore þe mylner opened a bak doze and ran away as fast as he coude. The tayler
heryng þe bak doze openyng wente on the other syde of the myll and there
saw þe mylner runnyng away and stode ther a lytyll whyle musyng wyth the
shepe on his necke. Then was þe parrish prest and the sexte standyng there
vnder the myllhouse hydyng them for fere and saw the tayler agayn with the
shepe on hys nek had wende styll it had ben the deuyl wyth the sperryte of the
dede man on hys nek and for fere ran away / but because they knew not the
grounde well / the prest lepte into a dyche almoste ouer the hed / lyke to be
drownyde that he cryed wyth a loud voys helpe helpe. Then the tayler lokyd
about and saw the mylner runne away and the sexte a nother way and hard
the prest crye helpe had went it had ben the constable wyth a great company
cryeng for helpe to take him and to bryng hym to prysen for stelyng of þe shepe
wherfore he threwe down the shepe and ran away another way as fast as he
coude / and so euery man was afferd of other wythout cause.

By thys ye may se well it is foly for any man to fere a thyng to
noche tyll that hese some profe or cause.

¶ In the old world when all thyng coude speke the .iiii. elementys mette
to geder for many thynges whych they had to do because they must
meddell alway one wyth a nother: and had communicacion to gy
der of dyuers maters / and by cause they coulde not conclud all theyr maters
at that season they appoyntyd to breke comunicacio for that tyme & to mete
another tyme / therfore eche one of them shewed to other where theyr
moir abydyng was and where their felows shoulde fynde them yf neede shuld
requyre and fyrste the erthe sayde brytherne ye knowe well as for me I am
pmannt alway and not remouable therfore ye may be sure to haue me alway
whar ye lyst. The water sayde yf ye lyst to seke me ye shall be sure euer for
to haue me vnder a toft of grene rushes or elles in a womans eye. The
wynde saye yf ye lyst to speke wyth me ye shall be sure to haue me among

aspyn leys oꝛ els in a womans tong Then quod þe fyre yf any of you
to seke me / ye shal euer be sure to fynd me in a flynt stone oꝛ els in a
mans harte

By thys tale ye may lerne aswell the propret
of the .iiii. elementys as þe propret is of a woman

Here was a iustyce but late in þe reame of england callyd mast

Waueloz a very homely man a rude of charyte a louty man

to spend mych money / Thys master Waueloz was a man

in his cytye in the north of england a louty man

the sheryf for a certal some of money / Thys master Waueloz was a man

so that at every inne & lodgyng this master Waueloz was a man

costys It fortunyd so þe whē he was to a certal lodgyng he comyd

Turpyn his seruant to se þe bled good husbondy & to saue such

ges as were left & to cary it with hym to serue hym at þe next day

Thys turpyn doyng hys maysters comādemēt toke the broken bryn

ken mete & all such thyng þe was left & put it i his maysters cloth sack

wyfe of þe hous pcepyng þe toke all suche fragmentys & bytyle

hym þe was left & put it in þe cloth sack / she brought vp þe potage that

was left in þe pot & whē turpyn had tored his bake a lytyl asyde she pouryd

potage in to þe cloth sack whych can vnder his robe of shartlet & other of his

garmētys & raxed the veryeuyl þe they were mych hurt therwith / Thys

turpyn sodenly turnyd hym & saw it reupled the wyfe therfore & ran to

hys mayster and told hym what she had don / wherfore master Waueloz

incontinent callyd þe wyf & seyde to her thus / Thou drab quod he what

hast thou don why hast thou pourd þe potage in my cloth sack & mact

my rayment & gere Wyl quod the wyfe I know wel yee a iudge of the

trialine and I pterryue by yow your myd is to do ryght & to haue that is

your owen & your mynd is to haue all thyng wyth you þe ye haue payd for

both broken mete and other thynges þe is left & so it is reson þe ye haue

therfore be cause your seruant hath taken þe broken mete & put it in your

cloth sack I haue therein put the potage that ye left because ye haue wel &

truly payd for them yf I shoulde kepe any thyng from you that ye haue

payed for paraduventure ye wold troble me in the law another tyme.

Here ye may se that he that playth the nygarde to mych som

tyme it tozmet hym to hys owne losse.

Certayn weddyd man there was whiche when he was decessid

what to heuen gates to seynt peter and sayd he com to clayme hys

badheretage whiche he had deseruyd Sarynt Peter asyd hym

he he was & he sayd a weddyd man anon Sarynt peter openyd þe gates

þe hym to come in & sayd he was worthy to haue hys heretage by cause

had had much troble & was worthy to haue a crowne of glory. And thus

here is a nother man þe claymyd heuen & sayd to / Seynt Peter he had
wode. ii. wyues towhō Saynt peter answered & said com In for thou art
worthy to haue a doble crown of glozy for thou hast had doble trouble at þe
ist there cam the thyrd claymyng his herytage & sayde to saynt peter þe
e had had .iii. wyues and desyryd to come In / what quod Saynt Peter
thou hast be onis in trouble & therof delueryd / & tha wylligly meynyt be
troubled agayne yet agayne therof delueryd / & for all that coulde not be-
ware þe thyrd tyme / but entere wylligly in trouble agayn therfore go
ye to hell for thou shalt neuer cōe i heuen for thou art not worthy.
¶ Thys tale is a warning tothem that haue bene tōple in payll
to beware how they come therein the thyrd tyme.

¶ Ryche marchant of london there was that had one sonne þe was
that unthyrsty therfore hys fader bypon hys deeth bed called
hym to hym & sayde he knew well þe he had ben unthyrsty howe be it yf he
knewe he wolde amende. wys chōcyons he wolde make hym his executour
& leue hym his goods so þe he wolde promyse hym to pray for his soule & to
synde one dayly to syng for hym which thyng to perfoyme his sonne there
made a faythfull promyse / After þe this man made hym hys executour &
dyed But after þe hys sonne kept such ryot þe in short tyme he had wasted &
spente all & had nothyng left but a hennē and a cocke that was his faders
It fortunyd than þe one of hys frendys came to hym & sayd he was soz þe
he had wasted so much & asked hym how he wolde pfozme his promyse
made to his fader that he wolde kepe one to syng for hym Thys ybgyman
answered & sayde by god yet I wyll pfozme my promyse / for I wyll kepe
this same cocke alweyl & he wyl krowe euery day & so he shall syng eue-
ry day for my faders soule & so I wyl perfoyme my promyse wel ynough.

¶ By thys ye maye se that it is wylldoone for a man to do
good dedys hym selfe whyle he is here & not to trust to the
prayer & promyse of hys executours.

¶ Here was a mayde stode by a reuers syde in her smocke wall-
bynge clothes / And as she stouped oft tymes her smocke
cleued betwene her buttockes / By whome there cam a frere
seyng her and sayde in spote / Mayde mayde take hede for Bayarde
bytēs on the byrdell Nay wys master frere quod the mayden he doth bud
wyppē hys mouthe and wenyth yewyll come and kysse hym.

¶ By thys ye maye se that womans answer is neuer to seke.

¶ Certayn man there was dwellyng in a towne called Gotam that
wēt to a fayre. iii. myle for to bye shepe / and as he cam ouer a byrge
he met with one of hys neyghbours and told hym whether he went
a fayre / in which way he wold byng the / whyche sayd he wolde bynge
the ouer þe same byrge may quod the other mā But thou shalt not / by god

mele vpon a hore a heuour of the
was the cause of there barbanet which thynke
as ye haue harde. **C**hys thynde man the myght
by a fannylper example and toke his facke of
nydte and poucyd all the mele in the facke
ryuer wherby all the mele was lost and for that
because ye stryue to vpyrnyge ouer the facke
boughte not wotte not where they be
moche wytte in your heues as there is mele no more

Chys tale shewyth you that som man takyth
men wyldome when he is but a fole hym

An there was that cam to confesse hym to a
hyunt that he had layne with a yonge gentyll too
asked hym in what place and he sayde it was
all nyght longe in soft warine bed the fresshe bynyng
thys and sayd / Now by swete seynt fransys then wast thou

Chander beynge a wydower dwellynge at holdorne
don had a faye daughter / whom a yonge gentelman of his
word soze to haue his pleasure of her / whiche by longe tyme to her
made at last graunted hym and poynted hym to com vpon a nyght to her
faders hous in the euenynge & she wold conuey hym into her chamber secret
whiche was an inner chamber within her faders chamber / So accordynge
the poynteiment all thyng was performed so that he lay with her all ny
made good chere till aboute foure a clocke in the mornynge / at whiche
it fortunyd this yonge gentelman fell a coughynge / which cam vpon
soze that he could not reserayn. **C**his wenche the while her fader playd the next
chamber had hym to put his hede in the draught lest that her fader shold
hi / which after her counsel rose in his shyte and so dyd / but that because of the
sauiour of the draught it causyd hym to coughe inche mber & louder that the
wenchys fader herde it / and askyd of his daughter what man it was that cou
ghed ther chamber she answered & said no body but euer this yongmans coughed
styl more & more / wher the fader herynge sayd by goddes body how thou speest
I will se who is there and rose out of his bedde / **C**hys wenche perceyued her
fader ryngynge cam to the gentelman and sayde take hede syr to your selfe for
my fader comyth / **C**his gentelman sobryly therwith a shylde wolde
hau. **A**nd his hede oute of the draughte hole which was very streyght for
hys hede that he pulld the lege boorde vpon therwith / and hangynge about his
neck ran vpon the fader beynge an olde man & gaue hym a great fall and bare

C.

when they se this
worth colys and dy
come in one place and
and ranne some to
after them and was in house and more as eyes he coulde gette his boy
agayne / by which tyme the people of the strete were cysen and com
strawyn with colys every one for hys parte. gaderyd
parte of the roles were gone or if colyar had got his
while the gentylman went through seynt andrews
aynne / and there met with the sexten commynge
now was / whych when he saw the gentylman in the
yrt with the draught boorde about his neck had wend
ed alas alas a spyt & ran back agai to his house almost at
was almoste out of his wytt that he was the worse
his gentylman thā because daurs inne gatys were not open
coulde & lept over the garden wal / but fleying f dyaught boord
him that he fell downe into the gardyn & had almoste brokyn his
neck and then he lay styll tyll that the pryncypall came into the garden / which
when he saw hym lye there had wente some man had he slayne and there caste
er the wall and durst not come nye hym tyll he had calld bp hys companye
th when many of the gentylman wer com to gether / looked well bppon
and knewe hym & after releuyd hym / but the boorde that was about hys
caused his hed so to swell that they coulde not gette it of tyll they were
cutte it of with hatchettys / Thus was the wenche well iaped / and
forfere she ranne from het fader / her faders arine was hurte / the colyar lost
roles the sexton was almost out of hys wytt / & the gentylman had almost
broke his necke .

¶ Merchantes wyfe there was in bove parrysh in london some what
 slepe in age to whom her mayde cam on a sonday in lente after dy-
 ner and sayde maystres quod she they ryngge at saynte Thomas of
 acres for there shall be a sermon prechyd anon/ to whome the mastres an-
 swered and sayde mary goddys blessinge haue thy harte for warnyngge me there
 of a because I slepe not well all this nyght I pray the byngge my stole with
 me for I will go thyder to loke whether I can take a nappe there whyle the
 prest is prechyng.

By this ye may se that many one goth to chyrch as wech so;
other thynges as so; deuocyon.

in a wyse they were iacrowd and they
optyng to see her counsell cam to one of her
medecyne was taught her for her pygges and
bandes hat / which answered angrily and
Dyabbe I have none for my husbande is
and so lyke wyle every woman answered
fro many of them in anger and scolding
she cam agayn to her gossips all angrily
to borrow a cokholdes hat and I can get none
I wyll have one of myn owne and be olde

By this tale a man may see that it is more
trust more to his owne nose than to his neybour

A Gentyllman & gentyllwoman satte to gyder talking
had great paine in one of his tethe and hapnyd to say
man thus / I wyl maystres I have a tothe in my hede which
ry soze / wherfore I wold it were in your tayl / she heyring of this
thus / in good sayth syr yf your tothe were in my tayle it coulde be
good / but yf there be any thyng in my tayle that can do your tothe good
wolde it were in your tothe /

By this ye may se that a womans answer is seldome to seke

A the tyme of lentre a welchman cam to be confessyd of his synne
whych in his confessyon sayde that he had kylled a fowle to witte
the curate sayd he coulde nat assyle hym / yes quod the welchman / yf thou
wolt all thou woldest assyle me well ynoughe / when the curate
dyd hym to shew hym all the case he sayd thus / mary there is a
wyght haue slayn them bothe yf I had lyst but I let the one scape / therfore
mayster curate set the tene agaynst the tother & than þe offence is not so great
but ye may assyle us well ynoughe .

By this ye may se that dyvers men haue so wyll and lacy con
science þe they thynke yf they do one good dede or refrayne
doynge of one euyl synne þe ye yt satisfacc for othe
and offences .

Ere was a company of gentyllman in northampton
wet so hunte for deere in the podelow in þe gollet besyde the
ford Amonge whiche gentyllmen there was one which had a
man to his seruaunt & a good archer / whiche when they cam to a

Wascalle but euer he lette
houre after he sayd to my
had a boget hangynge a
et hym he had hym sta
lyer that heell it al: that h
lye was glad to helyuer h
and was glad he was so el
thys welchman was very
st: / and the lyste found
me to hym and sayd:

ponder / is two hours and I colde se neuer a male but a lyttell male
that a man had hangynge at his sadell bow / & thet I haue goten and lo here
it is / and toke his master the boget whiche he had taken away from the for
ward man / so the whiche dede bothe the mayster and the seruante were after
warde in greete trouble .

By this ye may lerne yt is greete folye for a mayster to putte a
seruante to that besynes wherof he can nothyng (skyll) and
wherin he hath not ben vsyd

Yonge gentylman of the age of .xx. yere somwhat dysposed to myrth
and gaue on a tyme talked wyth a gentylwoman whiche was ryght
wyle and also mery / thys gentylwoman as she talked with hym
happened to loke vpon hys herde / whiche was but yonge and somewhat
growen vpon the ouer lyppe / & but lyttell growen benethe as all other yonge
mentys her as comynly vse to grow and sayd to hym thus / Syr ye haue a
herde aboue & none beneth / & he heyrnge her sayd so / sayde in spoite / maystres
ye haue a herde beneth & none aboue / mary quod she than set þ tone agaynst
the totter / whiche answer made the gentylman so abashed that he had not
one worde to answer /

Here was a certayn white frere whiche was a very glotton and a
great vnggyn whiche had an vngcracrouse boy that euer folowed
hym and bare his cloke and what for the freres glottony and for his
boyshes the boy where he wente wolde scante gette meate
enough for the frere wolde eate almoste all hym selfe / But on a
tyme made a sermon in the contry wher in he touched very many
whyche cryste dyd afoze hys passyon amonge whiche he speryally
reuered the myracle whiche cryste dyd in fedynge fyue thousande people
with fyue loyys of bryde and with .iii. lyttell f. Yes and this freres boy whiche

caryd not gretely for hyr
hys mayster was so great a chur
that all the church harde and sayd by
feyers there / whiche answer made a
that for shame the fere. for e out of
he than departed out of the. the that the.

¶ By this ye may se that it is better
depart with such as he hath to do.

¶ Rychard scaplyn dwellyn in the colde

¶ I house of whom he could neuer be ryd an
space. a senyght a wold neuer degt when

wery of hym / on a tyme as he a hys wyfe and this fere.
saynyd hym self very angry wyth hys wyfe In somoc
ber. ¶ Thys fere perseruyng well what they ment sayd
I have bene here this seuenyght when ye were fere bys a
fortenyght senger but I wyl se you frendys agayne o
uyng that he coude no good no; wolde not depart by none
sweryd hym shortly a sayd by god fere but thou shalt abyde
and toke hym by the shulders and thrust hym out of the doys.

¶ By this ye may se that he that wyl lerne no good by exam
maner to hym shewyd is worthy to be saught wyth open reb

¶ In the towne of bottelley dwelled a mylner whiche had a
lywenche to his daughter / whome the curate of the n. the towne
louyd / and as the same went had her at hys pleasure.

¶ But on a tyme thys curat prechyd of these curyouse wyues now a dayes / whether it
were for the nonys o; whether it cam oute at all aduenturys he happened to
say thus in hys sermon / ¶ Ye wyues ye be so curyous in all your workes that
ye wot not what ye meane / but ye shold folow our lady. ¶ Our lady was
nothyng so curyous as ye be / but she was a good homely wench hys d
ners daughter of Botteleley. At whych sayng all the pssons were gret laugh
yng / and specially they that knew that he louyd that same wench.

¶ By this ye may se it is gret foly for a man to suspect with any
to prais o; to name the same parson or only lest it byng hym in to the
sclander.

¶ Freere Lynmytour come into a poxe manys house in the countrey

¶ I and becaule thys poxe man thougt he thys fere wryght do hym some
good he therfor thoughte to make hym good chere.

¶ But bycaule hys wyfe wold dresse hym no good mete for colde / he therfor at omyer tyme sayd
thus By god wyfe bycaule thou dyddest dresse me no good mete to my dyner
mete it not o; mayster fere / thou shouldest haue haile a dosyn strypes. Ray
lys quod I fere I pray you spare not for me / wherwith the wyfe was
angry and. ¶ At soupper she caused them to face wyse.

steps yf they wyl haue any
the houle.
gh he were well lernyd yet he was
whych had a Gentyllmanys sonne
to teche hym to speke latyn. Thys frere
ag in the forrey / and because thys frere
knowe that thys chyld had metely well spent
bene wyth hym / he bad thys chyld to make in
a cloyster. Thys chyld halfe asonyed bycause
thys latyn so shortly answered at all aduentures
pij ambulant.

yme a good old gentylman beyng a latyn cat to loun
me and as he cam he hapenyd to ouertake a frere which
chryst and wet alone wythout hys beuer wherfore this
s frere where was hys beuer that shold be hym compa
ontrary to hys relygyon to go alone / and it wolde cause
ym to be som apostata or som vnchryst By god syr quod
maudeth hym vnto your mastership / why quod the gentyl
hym not / than (quod the frere to the gentylman) ye are the
like for hym /

thys tale ye may se that he that geueth counsell to any vnchryst
cheth hym hys dutye shal haue oftymes but a mock for hys labour
re gentylmen cam into an Inn where a fayre woman was tap
ster wherfore as these thre satte there makynge mery eche of the kyl
sed her and made good pastyme & plesure howbeit one spake merley
e sayde I can not se how this gentylwoman is able to make pastyme & plea
sure to vs all thre excepte that she were departed in thre partes / By my
trouthe quod one of them yf that she myght be departed than I wolde chuse
for my parte her hed and her fayre face that I myghte alway kysse her / Than
quod the seconde I wolde haue the breste and harte for there lyeth her loue /
n quod the thyrde then ther is nothyng left for me but the loynys / buttockys
and leggyes I am contente to haue it for my parte / And whan these gen
tylmen had passed the tyme there by the space of one hour or ii. they toke theyr
leue & were goynge awayne but / they went the thyrde man whych had cholen
the bely & the buttockys vnto hys the tapyster & bad her farewell / what quod
the fyrste man that had cholen hys face & the mouth why dost thou so / thou dost
me wronge to kysse my parte that I haue cholen of her / O quod the other I
pray he be nat angry for I am contente that thou shalt kys my parte for it /

Nexter there dwellyd a mery gentylman whiche had a roke callyd
Thomas that was greatly dyspleasyd with the toshale / & playnyd
to hys mayster therof whych sayd he had a boke of m. and sayd

he wold loke by hys boke to se whether he coude fynd any inedyne therein for
and so send one of hys daughters to hys maister for hys boke and incontinently
lokyd bypon yt a long season and than sayd thus to hys coke. Thomas can
be here is a mebesyn for your tothake and yt ys a charme for yt wyl do you
good except ye kille all your knies & alle yt for your charite. Thys man wold
to be releysyd of hys payn knied and sayd mayster for; seifd me let me have
that inedyne. Than quod thys gentylman look on your knies and say
ter me whyche knie ys downe and sayd after that as he had bynd. Thys gen
tylman began and sayd thus. The son on the sonday. The son on the sonday
quod thomas. The more on the monday the more on the monday. The de
nyte on the tuesday the trynity on the tuesday. The wyrt on the wednesday
the wyrt on the wednesday. The holy holy thursday the holy holy thursday
And all that fast on fryday & all that fast on fryday whete in thy mouthe on
saterday. Thys Thomas coke heryng hys mayster thus mocking hym in
anger stert vp and sayd by goddys body mocking churle I wyl neuer be
the seruyce more. And went forth to hys chamber to gete hys gere to geder to
thentet to haue gon thys by & by but what for the anger that he toke with his
mayster for the mok that he gaue hym & what for labor that he toke to geder
hys gere so shortly to geder the payne of p tothake went from hym so fast
that hys mayster cam to hym and made hym to tary styll and tolde hym that
hys charme was the cause of the ease of the payne of t he tothake.

¶ By thys tale ye may se that anger ostrymes putteth away the hable
payne /

A skoler of orford latly made mayster of art cam in to the cyte of london
and in poules mette with the sayd mery gentylman of essex which
was euer disposyd to play many mery pageantys with whom he
he had bene of famylper accoyntaunce and prayd hym to gyue hym a serceny
typer. This gentylman more lyberall of promysse than of gyfte graciously
he shold haue one yf he wold com to hys lodgyng to the synne of the bull wyth
out byshops gate in the next moynynge at. vi. of the cloke. Thys skoler
thankyd hym and for that nyght departed to hys lodgyng in flete strete and
in the moynynge etely as he poyntyd cam to hym to the sygne of the bull
as thys gentylman saw hym he bad hym go wyth hym in to be. Cyte and he
sholde be sped anon whyche incontinent went togyder tyll they cam in to
Laurence church in the Jury where the gentylman espied a prest that
to masse and told the skoler that yonder is the prest that both the cyte
you and bad hym knie downe in p petis and he shold speke to hym for it
incontinent thys gentylman wente to the prest and sayd. Sir here is a
ler a kynnyngman of myne gretly dyscalyd with the theicough. I pray you
whan masse is donne gyue hym iii. poughtys of your chailes. The prest gyl
tyd hym and comyd hym to p the and sayd. Sir I shall serue you as sone
as I haue sayd masse. The skoler than taryed styll and herd the mass trussing

than when the masse was done, that the p[re]st. wolde geue hym his tytel of
doctoret. Thys gentylman in the meane whyle departyd out of the chyrche
Thys p[re]ste when masse was done putte wyne in the chales. And cam to the
scoler knelyng in the p[re]st p[ro]fferyng hym to drynk of the chales / thys scoler
lookyd upon hym and musyd & sayd why master p[re]ston wherfor after ye me the
chales mary quod the p[re]st. fo[re] the gentylman told me ye were yllsayd with
the chynough & prayd me that fo[re] that fo[re] ane becyme yemight. drynk of p[re]st chales.
May be saynt ane. Thys scoler he promysyd me ye shalbe deliuer me a
tytel of doctoret. Thys p[re]st he spake to me of no tytel but he desyred
me to geue yow drynk of the chales fo[re] the chynough. By goddis body quod
the scoler he is as he was euer wont to be but a inokkyng wretch and euer I
lyue I shall quyte hym and so departid out of the church in great anger.

By thys tale ye may perceyue it is no wysdom fo[re] a man to truste to
a man. A man shal do a thyng that is contrary to hys old accustomed cōdycions
of thys. Thys was a great varyance bitwen the bysshop of Nor
wich & one mayster Skelton a poyet lauryat In so much that the
bysshop commaundyd hym that he shuld not come in hys gatys
Thys mayster Skelton dyd absent hym selfe for a long selson. But at the laste
he thought to do hys dewty to hym & studyed weys how he myght obtayne
the bysshoppys fauour & determynd hym self that he wold come to hym with
some p[re]sent & humble hymself to the bysshop and gat a cople of f[er]santes and
comyd to the bysshoppys place & requyrd the porter he myghte come in to speke
with my lord. This porter knowyng his lordys pleasure wold not suffer hym
to come in at the gatys wherfo[re] thys mayster Skelton went on the bakside to
seke some other way to come in to the place. But the place was motyd that he
shulde se no way to come ouer except in one place where there lay a long tree
ouer the motte in maner of a bydge that was fallyn down with wynd / wher
fo[re] thys mayster Skelton went a long vpon the tree to come ouer and when
he was alundst ouer hys fate slippyd for lak of sure fōt[er]yng & fel in to the motte
by to myddyll. but at the last he recoveryd hym self and as well as he coude dyd
ed hym self ageyne / and sodenly cam to the bysshop beyng in hys hall than late
lytlen from dyner / whiche when he saw Skelton commyng sodenly sayd to
hym why thow laryte I warnyd the thow shuldest neuer come in at my gat
ys and chargyd my porter to kepe the out. Thys mayster Skelton
though ye gawe siche charge / and though your gatys by neuer so fuerly kept
yet yt ys no more possible to kepe me out of your doys thā to kepe out crow
es & pyes fo[re] I cam not in at your gatys but I cam ouer the mote & I haue
be almost drowndyd fo[re] my labour / and shewed hys clothyng how euyl he was
drowndyd / whiche causyd many that stode therby to laughe apace / Than quod
Skelton ys it lyke your lordeshyp I haue bought you a bysshe to your supper
a cople of f[er]santes. May quod the bysshop I desyre the & thy f[er]santys also and
wrech as thou art pryke the out of my howse fo[re] I wyll none of thy gyft wch

Why the good than to is the
 potman of the kynges
 had a very fayre yonge wyfe
 to be reioyced and saye with her
 openly knowen that all the towne
 man of the towne wel acquainted
 a carter hadde by his wyfe. To shew
 and toare by good shewyde the carter with him
 and the yonge man if ye had the right even now we
 are in dryng the carter laden with haye towarde Lons
 man of the towne next come after this carter, & with
 the man and his wyfe he had been in the carter, & with
 the carter he had been in the carter. When I understande that thou doste
 y night with the man I am from home. This carter beynge no
 fraide of the man wherby he maye what than. What than quyd the ye?
 arde/by the carter hadde then that tolde me truly I wolde have
 hede. And the reman of the carter repoynded and no harte done no
 then not poynded.

By this we may see that the greatest enemies to the law
 is commonly to the people be made to be made.
 For there was that dwelled with a gentylman in the country whiche
 was called a great tyrant and an enuoyous. But this felon
 his mayster mercuriounly because he was a gentylman.

go to hell by my troue quod the sole for I wyll go with my master / & I
sure my master shall go to hell / for every man seyth he shall go to þe deuyl
all and therfore I wyll go thider with hym /

Here was a certain p[ro]u[er]b son of the contrey of the age of .xvi.
yeres that neuer com[er] amonge company but alway went to
plough & husbandry. At tyme this yonge lad went to a weddyng
with his master where he se one lute vpon a lute / & when he cam home
he asked hym what sp[or]te he had at weddyng / This
by my trouthe moder quod he there was one þe brought
mes and tykled her so vpon the neck that she crekyd the
hard gosse creke in my lyfe.

In this house in london there was a mayde whiche was
called to whom the maystres of the house cam and ther
all her was the fader of the chyld / To whom the
swered for / why quod the maystres it is not
the fader therof / To whom the mayd
said a chyld without a man as well as
lay eggys without a cocke.

For may ye se it is harde to fynde a woma without an excuse.
Sentyllman ther was dwellyng nigh byngton
orng in the contrey with a seruauit whiche
quykyt felow / But he alway sadly by h[is]
become woful / By master sayd to h[im]

Why thus so sadly I wolde haue the tell me some
tyme with by / whyth mayster quod he I can tell a
mayster canst thou not syng / no by my trouthe quod he
neuer syng in all my lyfe / quod þe master call thou try
master quod he I can not but if ye wol begyn to syng
as I can / by my trouthe quod the mayster þe is well
to make a ryme let me se þe well thou canst folow
whyte and then began to ryme thus / Many men
in tenmys and so do p[er]ue. / & quod the seruauit And many a
by other mennys wyues and so do I by thynne what dost thou hoy
the master / by my trouthe the mayster nothinge quod he but make by
but quod the mayster I charge thee tyme why thou sayest so forsoth
quod he for nothyng in the worlde but to make by your ryme / Than quod
the mayster / if thou dost for nothyng ellys I am content. So the mayster
for quod hym bys sayng all though he sayd trouthe peradventure.

uoure to his seruant / and commaunded him to goe to the city to be
 answered. This welchman came to the city / and founde a place / and
 an ape sittinge there in a cote made for him / and he dyd to ap
 dispose. This welchman byd of his carpe / and made curtyse
 sayd. My mayster recommendeth hym to you / and I praye youe for
 hym here a letter. This ape toke this letter / and opened it and
 after looked vpon the man makinge many mooves and my-
 tyes of apes is to do. This welchman because he was
 agayne to his mayster accordynge to his commaundment
 deliuered the letter vnto my lord the firste lord of the
 in a furred cote. Anone his mayster asked hym what he
 sayd he gaue hym an answer, but it was other fawche / and
 stode hym nat. But sy quod he ye ne be nat to feare h. I am a
 naunce to inoche that I warrant you he will do youe good
 lord be his father. This gentylman in truste that of moche good
 for lacke / wherof his seruante that had done the felonye / was
 after he was tryed at the kynges benche and raffe and afterwarde hange
 after this ye may se that euery wylle man ought to take heed that
 the seruante vpon a hasty message that is a matter of
 owe there was whiche profered a dagger to sell to a fe-
 archer and wored him and sayd that he had ryght nought
 therfore / wherfore the other sayde that he shulde haue
 noughton that he shulde gyue and deliuer vnto hym
 dayes after ryght nought, or els forty shyllynges
 other was contente. Thys bargayne thus agreed he
 his ryght nought toke no thoughte vntill suche tyme
 d by the nyte. At the whiche tyme he began to ymagin
 er this man ryght nought: And first of all he thought
 ynnys poynte / and suche other / but nothyng coude
 he deuise but that it was soint / wherfore he came home all sadde and
 pe myse for sorowe of larynge of his. xl. shyllynges / and coude nother slepe nor
 take rest / wherof his wyfe beyng agreued / demaunded the cause of his heu-
 nes / whiche at the last after many denyes tolde her all / well sy quod she lette
 me here with alone / and gette ye forthe a towe and I shall handell this mat-
 ter w. y. nought. This man folowynge his wyfes counsell went forthe of the
 D. ii.

This man beinge glad thrust his hande in it supposyng to haue
lynges of money and thruste his hande throughte it by to the
d the wyfe thanke what haue ye there. Mary quod he right
od she thanke haue your bergayne and than my husbande
ou for his dogges trodyng to his promyse.
may se that oftentimes a womans wyte at an extreme
er than a mans.

Mayne lymytour whythe wente a lymyttinge to a cer
wherein dwelled a certayne ryche man, of whome he ne
te the balue of an halpeny/ yet he thought he wolde go the
allaye them. And as he wente thiderwarde the wyfe stau
ne percyunge hym comynge a farre of/ thoughte that he
that and by and by ranne in and badde her chyldren standyng
hat her. he asked for her say she was nat within. The frere
in and suspected the cause and came to the doze and asked for

the chyldren as they were bydden, sayde that she was nat within
han stode he still lokinge on the chyldren / and at the laste he call
to hym
hande/
econde
diffe
quod
tyng
him
that
her
her
that
whi
The frere com
here myght be
the frere ye myght
but shalbe a chere
a man of lawe/ and the thyrde that shalbe an homyde
philosyon.

By this tale ye may lerne that they that will come to the speche of
presence of any persone for theyr owne cause they muste firste aske
uer the selfe to shewe suche matters as those perlonnes most

the man doo. ope and sayd, sy; thy mayster byddeth the gyue me. xl. pence.
I wyll nat. quod the boye / than called the man with an hye boye to the fraze
and sayd. y; he sayeth he wyll nat / than quod the fraze beat him / and the
boye hadde his mayster say so he gaue the man xl. pence.

By this ye may se it is foly for a man to say ye or nay to a man
excepte he knowe surely what the matere is.

Certayne bocher dwellynge in saynt Marcolms church in London
don called Doule, had a seruauunt called Peter. This Peter one
lordday was at the churche berryng a mass. The name of this man
name was Whyllyppe Spenser was sente to call him at the
his maister. So it happened at the tyme that the curate
sermonde touched many auctorities of the holy scripture
wordes of the pyssell of saynt Doule and phyllyppenses.
bounde to beleue in chryste, but also to fauour for Chrystes sake and for the
wordes in the pulpet. What sayeth Doule and Whyllyppenses to this. This
ponge man that was called Whyllyppe Spenser hadde went he had spoken of
him, answered hostely and sayd / may; sy; he had Peter come home and take
his parte of a podynge, for he shulde go for a calfe anone. The curate berryng
this was abashed and all the audyence made great laughter.

By this tale ye may lerne that it is no token of a wyle man to geue
a soden answer to a questyō before he knowe surely what the matere is.

Here came a courtyer by a carter, the whiche in derysye. The
carterys backe, legges, & other membris of his body mercurially. Doule
gestyng the carter perceyued and sayde / he had another property than
the courtyer espyed in hym / and whan the courtyer had demaunded what it
shulde be / he looked alyde ouer hys shulder vpon the courtyer and sayde thus.
Lo sy; this is my property / I haue a walle eye in my hepe / for I neuer loke
ouer my shulder this wyse, but lyghtly espye a knaue.

By this tale a man may se that he that blyeth to deride & mocke
folkes is somtyme hym selfe moze derided and mocked.

Yonge man of the age of .xx. yere rude & vnlearned in the tyme of
to his curate to be confessed, whiche whan he was of his lyfe
examyned / coude nat saye his Vater noster, wherefore hys
crosse dym to lerne his Vater noster and shewed hym what an holy & goodly
prayer it was / and the effecte / and the .vii. petitions therein contayned.

our daily sustenance alway and helpe vs as we haue and haue. **Item** I haue
nede of. **The. v. Dimittite. r.** Forgyue vs our synnes done to the. **is we for-**
gyue them that trespas agaynst vs. **The. vi. Et ne nos.** Let vs nat be ouer-
come. **the. vii. temptacion. The. vii. Sed libera. ac.** But deliuer vs from al
temptacion. **And** in his confessor after this expositon to hym made in
torned him in penance to faste euery friday bryde and water tyll he had his
Pater noster well and sufficiently lerned. This yonge man mekely acceptyng
his penance so departed and came home to one of his companyons and sayde
to his fellowe. **Say this** my go. **Fely** father hathe gyuen me in penance to
faste euery friday. **and** water tyll I can say my Pater noster. **Therefore**
Pater noster. **and by my trithe** I shall therefore teche
de that shall be worthe. **xx. of it.**
e ye may lerne to knowe the effecte of the holy prayer of
Pater noster.

Certa ne were there was which. **upon our Lady day the Annuncya-**
tion. **de a sermon in the whyte freres in London/and began his an-**
te. **his wyse. Ave maria gracia plena dominus tecum. ac.** These
wordes quod the frere were spoken by the aungell Gabryell to our ladye
whan she conceived Chyste/whiche is as moche to saye in our mother tonge,
is all hayle Mary well thou be the sonne of god is with the. **And furthermore**
the aungell sayde / thou shalt conceive a sonne. **And thou shalt e-**
call his name Iesum / and Elizabeth thy swete colyn, she shall conceive the
swete saynt Iohn. **And** so proceeded styll in his sermon in suche fonde ryme,
that priuers and many getylmen of the court that were there, began to smile
and laughe. **The frere** that perceyving said thus. **Maysters** I pray you harken
I shall tell you a hartacyon. **There was ones a yonge prest** that was nat all
the best clerke sayd masse & dedde a collett thus. **Deus qui viginti filii tui. ac.**
wherfore he shulde haue said vnigeniti filii tui. **ac.** **And after whan masse was**
done there was suche a gentylman as one of you are now I had herde this
masse came to the prest and sayde thus. **Syr** I pray you tell me howe many
sonnes had god almyghty / **the prest** why aske you that. **Mary** syr quod the
gentylman. **I suppose** he had. **xx. sonnes** / **for ye said** ryght now, **Deus qui vi-**
ginti filii tui. **The prest** perceyvinge howe that he deryded hym / answered
hym **Me** xely and said thus / **Howe many sonnes** so euer god almyghty had / **I**
am sure that thou arte none of them / **for thou scornyst the worde of god** / **And**
so sayde the frere in the pulpet, **No more** are we none of the chyldren of god /
for ye scoyne & laughe at me now that preche t you of worde of god / **whiche**

the holiest matter that is by lord promuncacion & utteraunce may
be in noz shall not edytte to p audyces. Therefore every prech wold
be h. cryd wyth wordys & countenaunce consyent to the mat. & all
yet by thys tale they that be vndernd in the luten tonge may knowe the
tence of the Ave Maria.

In a wyllage in warwikk shyre there was a parson prech all though
he wer no great clark nor gradat of the byparyte yet he prech
to hys parsons bypon a s. day / Declaryng to them the ar-
tycles of the Crede. He byng them that he first a. was to be-
the fader almyghty maker of heuen and erth. The second to be-
cryste hys onely son our lord equal wyth the fader in all thyngs ge-
to the deyte. The thyr that he was conceyvd of the holy ghozt of the
byrgyn Mary. The fourthe that he suffred deth. The fyfth that
he was crucyfyed dede and beryd. The syft that he was a. and set
out the good sowlys that were in feyth & hope / and that he was a. y rose
from deth to lyfe. The syfte he assendyd into heuen to the ryght hand of god
fader where he sitteth. The seuynt that he shall come at the day of dome to
judge both us that be a. and them that be dede. The eyght to be-
the holy ghozt equal god w. the fader and the sone. The nynt the holy church
Catholyk and in the byparyte of sayntes. The tenth the resurrecyon
on of sympys. The eleventh In the resurrecyon generall of the body & soule
The twelth in every synge lyfe that god shall rewarde them th. the good.
And sayd hys parsons further that these artycles ye be bounde to beleue
I theys. trewe of fuctoryte. And yf you beleue not me / theys. f. soe as ye su-
te an. suffeyne fuctoryte / go your way to couentre & theys. ye shall se them
h. pla. in corpus right playe.

By recorde of thys tale they that understand the luten may lerne to
knowe the articles of the fayth.

At the Grayheres in London. The first to beleue in one god
of the. The second to beleue in one son. The third to beleue in one
all thyng. The fourth to beleue in one holy ghozt. The fifth to beleue in
the fader. The sixth to beleue in the son. The seventh to beleue in the
the parsons. The eighth to beleue in the church. The ninth to beleue in
the resurrecyon. The tenth to beleue in the day of dome. The eleventh to
do no fornicacion actually / by no bad thought to do it / nor by
lectacion. The seuenthe to take no begynne no maner goods by

despise thyne neighbours wyse for thyne owne apetyte vnlaufully. Because
this frere had preched this sermone so often/ one that had herde it best to tolde
the freres seruaunte that his maister was called frere Joh. r. commaunde-
mentes. wherefore this seruaunte shewed the frere his mayster therof, and ad-
uysed him to preche some sermone of some other matter, for it greued him to
here his maister so deryded, and to be called frere Joh. r. commaundementes/
for every man knoweth what ye wyll say as sone as euer ye begyn, because ye
haue prech. it so ofte/ why than quod the frere I am sure thou knowest well
which of the r. commaundementes hat hast herde them so ofte declared / ye
knowe. The seruaunt that I do. Chan quod the frere I pray the rebette them
nowe. The quod the seruaunte these be they. Pryde, couetous,
fouth, enuy, wrath, gl'ony, and Lechery.

By this tale a man may lerne to knowe the. r. commaund-
mentes on dedely synnes.
The husband. Sayde to his wyse thus wyse / by this ca-
thynght that I was cockecolde. To whome she answered
sayd husbnde. By this byede ye are none. Chan sayd he,
the byede. She answered and sayd to her husbnde. a eate you the
for you sware fyste.

By this a man may se that a woman
woman demaunded a quiddam of a man
of what of what craft he was. To whome he answered
was a crafty man of lath.

By this tale a man may perceyue that saintyng p. raduenteure
yonge. And gentes speke truly vnauysed.

In a certayne parryshe churche in London after the olde custome & ac-
customed maner, there was a frere mynor all thought he were nat the
best clerke nor coude nat make the best sermones/ yet by the lycence of
the curate he there preched to the parryshons. Amonge the wyse audyence
there was a wyse at th tyme lytell disposed to contemplacyon talked wyth
of hers of o her femenyne tales so loude/ p the frere harde, and som
what was p. urbed therewith. To whome therfore openly the frere spake and
sayd. Thi u woman there in the talony gozne, holde thy peace and leaue thy
babelyng. u troublest the worde of god. This woman therwith sodenly a-
basshed because p frere spake to her so openly p all the people her behelde, an-
swered shortly & said. I besyrowe this harte p ba. tleth more of vs two. At the
which sayng p people vnd laughe because they fel e but lytell frute in hys ser-
monde. By this tale a man may lerne to beware howe he openly rebuketh
any other and in what audyence lest it tome to his owne reprofe;

they toke many great interpyles and many other realmes that were they enemyes. Amonge other laboure they be spened on a season to take a Scottes shepe, and dyuers Scottes they slewe and toke prisoners/amonge whome there was a welchman that had one of the Scottes prisoners and bad him that he shoulde be of his partners / whiche to do the Scotte was very lothe/ howe be it so, he at the last he pulled it of with an euill wyll and sayd to the welchman, I shal wyllingly geue my partners take it there, and cast it ouer the boorde into the see. And when he sayde that sayd by Scottes blut and her name, I shal make her my partner, and toke him by the legges and caste hym after ouer the boorde.

By this tale a man may lerne that he that is bounde to do ought to forsake his owne wyll, and folow the will of his master, lest he be hurt and damage.

There was a man that married a woman whiche had a very beautie/ howe be it she had suche an impediment of nature that she was dumme and coulde nat speke/ whiche thinge made him to be a very pryncesse and ladye/ wherefore within a day as he walked alone vntill he was thynkyng upon his wyfe. There came one to him and asked him what was the cause of his heuynesse, whiche answered that it was onely because his wyfe was dumme dumme. To whome this other sayde I shall shewe the howe a remedye and a medecyne (therfore that is thus). To take an aspen leafe and laye it vnder her tounge this nyght she shal beynge a slepe, and I warrant you that she shall speke on the morowe/ whiche man beyng glad of this medecyne prepared the leafe, and gathered aspen leaues/ wherefore he layde thre of them vnder her tounge when she was a slepe. And on the morowe when he was awaked, he desired to knowe howe his medecyne brought beyng in hande with her, he demaunded of her howe she dyd/ and suddenly she answered and sayd, I be praye your harte for wakenyng me so early / and so by the vertue of that medecyne she was reuoyed to her speche. But in conclusyon her speche forweald day by day, and she was so furthe of conuersion that euen now she hailed and chydde with her husbnde, so moche that at the last she was more cheere and hadde more more reuoyed and discaie with her than she hadde before when she was dumme/ wherefore as he walked another tyme he happened to meate agayne with the same persone that taughte

desyre thy neyghbours wyfe for thyne owne apetyte vnlaufully. And because
this frere had preched this sermone so often / one that had herde it before tolde
the freres seruaunte that his maister was called frere Johñ. r. commaunde-
mentes. wherfore this seruaunte shewed the frere his mayster therof, and ad-
uysed him to preche some sermone of some other matter, for it greued him to
here his maister so deryded, and to be called frere Johñ. r. commaundementes/
for euery man knoweth what ye wyll say as sone as euer ye begyn, because ye
haue preched it so ofte / why than quod the frere I am sure thou knowest well
whiche be the .x. commaundementes that halt herde them so ofte declared / ye
saye the seruaunte that I do. Than quod the frere I pray the reherse them
nowe. And quod the seruaunte these be they. Wyde, couetous,
flouthy, enuy, wrath, gl'ony, and Lechery.

Byrmentes. ale ye may lerne to knowe the. x. commaund-
mentes. on dedely synnes.

He husban. sayde so his wyfe thus wyse / by this cause I dyemed
thynight that I was cockecolde. To whome she answered
sayd husbände. By this byede ye are none. Than sayd he,
the byede. She answered and sayd to her husbände. I ate you the
for you swere fyrste.

By this a man may se that a woman
woman demaunded a quene. And she
of lawe of what craste his. And she
was a craftye man of lawe.

By this tale a man may perceyue that saintyng p. raduenteure
yonge innocentes speke truly vnaduped.

In a certayne parryshe churche in London after the olde l. udable & ac-
customed maner, there was a frere mynor all thoughte he were nat the
best clerke nor coulde nat make the best sermones / yet by the lycence of
the curate he there preched to the parryshons. Amonge the whiche audyence
there was a wyfe at th tyme lytell disposed to contemplacyon talked wyth
hers of o her feimynye tales so loude / p the frere harde, and som
what was p. urbed therwith. To whome therfore openly the frere spake and
sayd. Thi woman there in the talny gowne, holde thy peace and leaue thy
babelyng. I troublest the worde of god. This woman therwith sodenly as-
basshed because p frere spake to her so openly p the people her behelde, an-
swered shortly & said. I beshewe his harte p bac cleth more of vs twd. At the
whiche sayng p people dyd laughe because they fel e but lytell frute in hys ser-
monde. By this tale a man may lerne to beware howe he openly rebuketh
any other and in what audyence lest it come to his owne repose;

they toke many great interpyles and many prisoners, and many prisoners of
other realmes that were theyr enemyes. Amonge the whiche they opened
on a season to take a Scottes shepe, and dyuers Scottes they slewe and toke
prisoners/amonge whome there was a welchman that had one of the Scottes
prisoners and bad him that he shulde do of his harners / whiche to do the
Scottes was very lothe/howe be it for feare. At the laste he pulled it of with an
euill wyll and sayd to the welchman, if thou wylte receyue my harners
take it there, and cast it ouer the boorde into the see. The welchman serenge
that sayd by Scottes blut and her nayle, I shall make he take it agayne, and
toke him by the legges and caste hym after ouer the boorde.

By this tale a man may letne that he that is bounde to another
ought to forsake his owne wyll, and folowe his lordes commaundement
that so hathe subiccyon ouer hym, lest he shalbe to his great
hurte and damage.

There was a man that maryed a woman whiche had a very faire
beautie/howe be it she had suche an impedymment of nature that she was
dumme and coulde nat speke/whiche thinge made him to be very pen-
tyfe and sadde/wherfore wpon a day as he walked alone ryght by the harte,
thyngynge vpon his wyfe. There came one to him and asked hym what was
the cause of his heuynesse, whiche answered that it was onely because his wyfe
was horne dumme. To whome this othe layde I shall shewe the lone a re-
medye and a medecyne (therfore that is thus). So take an aspen leafe
and laye it vnder her tonge this nyght she beyng a slepe, and I warante the
that she shall speke on the morowe/whiche man beyng glad of this medecyne
prepared therfore, and gathered aspen leaues/wherfore he layde the of them
vnder her tonge whan she was a slepe. And on the morowe whan he hym selfe
awaked, he desired to knowe howe his medecyne wrought beyng in bedde
with her, he demaunded of her howe she byd/and sodenly she answered and
sayd. I beseeche your harte for wakenynge me so etly/and so by the vertue
of that medecyne she was restored to her speche. But in conclusyon her speche
for increased day by day, and she was so easie of conuycyon that every daye
she bydded and chydde with her husbnde, so moche that at the laste he was
more fered and hadde more more trouble and discale with her shewde wor-
des than he hadde before whan she was dumme/wherfore as he walked another
tyme a. he happened to meate agayne with the laine persone that taughte

E.i.

102 I praye you teche me a meedecyne to inodesye her that she speke nat so moche. This other answered and sayd thus. Syr I am a deuyl of hell / but I am one of them that haue lede power there. All be it yet I haue power to make a woman to speke / but and if a woman begyn ones to speke / I noz all the deuyls in hell that haue the myghty power be nat able to make a woman to be styll, noz to cause her to leaue her spekyng.

By this tale ye may note that a man ofte tymes desyrezeth and coueteth soche that thyng that ofte turneth to his displeasure.

Be asked ag. actour of the arches lately befoze marked, why he chose hym a lytel wyfe / whiche answered because he had a certe saryenge thus. *Ex. Bonus malis minus malus est elidendum*, that is to saye in englyshe / amonge euyl thinges the leste is to be chosen.

In the tyme of Lente there came two nonnes to saynts Iohannis in London by way of the great pardon therte to be confessed. Of the whyche nonnes, the one was a yonge lady and the other was olde. This yonge lady chose fyrst her confessour, and confessed her that she hadde synned in Lechery. The confessour asked with whome it was / she sayd it was with a lusty gallante. He demaunded where it was / she sayd in a pleasaunte grene herber, he asked further whan it was. She sayd in the mery moneth of Maye. Than sayd the confessour this wyse / a saye yonge lady with a lusty galante, in a pleasaunte herber and in the mery moneth of Maye ye dyd but your kynde / now by my truthe god forgyue you and I do, and so she departed. And incontyrent the olde nonne mette with her, askyng her howe she lyked her counsaile / whiche sayd he was the best gostly father that euer she hadde, and the mooste easye st in penaunce geuyng. For comfort wherof this other nonne went to the same confessour, and shroue her lyke wyse þ she had synned in Lechery. And he demaunded with whome, whiche sayde with an olde frere / he asked where, she said in her olde cloyster. He asked what season, she sayde in Lente. Than the confessour sayd, an olde hoze to lye with an olde frere in her olde cloyster, and in the holy tyme of Lente / by cockes body if god forgyue the, yet wyll I neuer forgyue the. whiche wordes caused her to departe all sadde and soze abashed.

By this tale men may lerne that a vicious acte is more abony- nable in one person than in another, in one season than in another, and in one place than in another.

to blowe a yonge squyer of Englande / and a noble couster, of whom
hoise the noyse of the trumpettes so pyched the charge / that the squyer coul
nat hym detayne / so that agayne he wyl be caryd home bys enemyes
whiche squyer seynge none other remedy / lette his horse in the rest, and rode
through the thickest of his enemyes. And thus he had good fortune
and saved hym selfe alme without harme / and the enemyes had the best tole
nat had the victorye. And the squyer was so wounded that he coulde nat
marke called the squyer / and the enemyes were so wounded that they coulde nat
hym be. The squyer was so wounded that he coulde nat
courage. The squyer was so wounded that he coulde nat
fouler thus answered, if it lyke your grace to make
foze / I beseeche you to make my horse knyght and
debe and nat myne / and fill soze agaynste my
kyngs heringe refrayned to promote hym to the bidden
tyng him in maner but for a colwarde / and ever after thus
therfoze.

By this tale a man may lerne howe it is wysed
in good credence to hepe hym therein, and in no wyse to dyssabie
selfe so moche.

A yonge man late married to a wyfe thought it was good policye to geve
the maystrye of her in the begynnyng. Came to her the pottle sethyng
ouer the fyre, all though the meate therein were nat ynoughe / soden
lye commaunded her to take the pottle fro the fyre / whiche answered and
that the meate was nat redy to eate. And he said agayne I wyl have it taken
of for my pleasure. This good woman lothe yet to offende hym, sette the
pottle besyde the fyre as he badde. And anon after he commaunded her to
sette the pottle behynde the doze, & she said agayne ye be nat wyse therein. But
he perycely said it shulde be so as he bad. And she gently agayne dyd his co
mmandement. This man yet nat satisfied commaunded her to set p pot a hygh
vpon the henne roste / what & the wyfe I trowe ye be madde. And he frelye
than commaunded her to sette it there or els he sayd she shulde repente it. She
forn / as a prayde to moue his paryente toke a ladder & sette it to the roste, and
went her selfe vpon the ladder and toke the pottle in her hande mayng her hus
bande than to holde the ladder faste for flydyng whiche so dyd. And when
the husbande looked vpon and sawe the pottle stande there on hyght he sayd thus.
Lo nothe standeth the pottle there as I wolde have it, This wyfe hearyng
E.ii.

loze I praye you teche me a meceyne to inodesye her that she speke nat so moche. This other answered and sayd thus. Syr I am a deuyl of hell / but I am one of them that haue lesse power there. All be it yet I haue power to make a woman to speke / but and if a woman begyn ones to speke / I noz all the deuyls in hell that haue the moze power be nat able to make a woman to be styll, noz to cause her to leaue her spekyng.

By this tale ye may note that a man ofte tymes desyrezeth and coueteth boche that thyng that ofte turneth to his displeasure.

Be asked ag. actour of the arches lately befoze maryed, why he chose hym a lytel wyfe / whiche answered because he had a terte sayenge thus. *Ex. Bonus malis minus malus est eliendum*, that is to saye in englyshe / amonge euyl thinges the lesse is to be chosen.

In the tyme of Lente there came two nonnes to saynte Iohannis in London bycaw of the great pardon there to be confessed. Of the whyche nonnes, the one was a yonge lady and the other was olde. This yonge lady chose fyrst her confessour, and confessed her that she hadde synned in Lechery. The confessour asked with whome it was / she sayd it was with a lusty gallante. He demaunded where it was / she sayd in a pleasaunte grene herber, he asked further whan it was. She sayd in the mermoneth of Maye. Than sayd the confessour this wyse / a fayre yonge lady with a lusty galante, in a pleasaunte herber and in the mery moneth of Maye ye dyd but your kynde / nowe by my truthe god forgyue you and I do, and so she departed. And incontyrent the olde nonne mette with her, askyng her howe she lyked her confessor / whiche sayd he was the best gostly father that euer she hadde, and the mooste easye st in penaunce geuyng. For comfort wherof this other nonne went to the same confessour, and shoue her lyke wyse þ she had synned in Lechery. And he demaunded with whome, whiche sayde with an olde frere / he asked where, she said in her olde cloyster. He asked what season, she sayde in Lente. Than the confessour sayd, an olde boze to lye with an olde frere in her olde cloyster, and in the holy tyme of Lente / by cockes body if god forgyue the, yet wyll I neuer forgyue the. whiche wordes caused her to departe all sadde and soze abasshed.

By this tale men may lerne that a vicious acte is more abomy- nable in one person than in another, in one season than in another, and in one place than in another.

to blowe a yonge squyer of Englande rode on a glasse courser, of which
 horse the noyse of the trumpettes so pricked the courage that the squyer coul
 nat hym detayne / so that agaynst his wyll he ranne hym his enemyes
 whiche squyer seynge none other remedy sette his spere in the rest, and rode
 throughe the thickest of his enemyes. And concluding had good fortune
 and saved hym selfe alwe without hurt. And the kynge the honest folowe
 and had the victorie. And after that the kynge had receyved this knyght Ed
 warde called the squyer / and sawe hym knyll boote. And wolde make hym
 knyght beca^{use} he valyauntely was the man that had done this. And wolde
 counsaile hym to make aduентured fyfte yppon his enemyes. And whome the
 squyer thus answered, if it lyke your grace to make me knyght I shal be
 foze / I beseeche you to make my horse knyght and nat me. And nat
 dede and nat myne / and full soze agaynst my wyll. And the
 kynge herynge refrayned to promote hym to the order of knyght
 tyng him in maner but soz a coward / and ever after sau
 therfoze.

By this tale a man may lerne howe it is wysedoi
 in good credence to kepe hym therein, and in no wyse to bylabe
 selfe to moche.

A yonge man late maryed to a wyfe thought it was good policye to geite
 the maystrye of her in the begynnynge. Came to her the pottle sethyng
 ouer the fyre, all thoughe the meate therein were nat ynoughe / so den
 ly commaunded her to take the pottle fro the fyre / whiche answered and sayde
 that the meate was nat redy to eate. And he said agayne I wyll haue it taken
 of soz my pleasure. This good woman lothe yet to offende hym, sette the
 pottle besyde the fyre as he badde. And anon after he commaunded her to
 sette the pottle behynde the doze, & she said agayne ye be nat wyse therein. But
 he pcepsely said it shulde be so as he bad. And she gentilly agayne dyd his co
 maundement. This man yet nat satisfied commaunded her to set þ pot a hygh
 vpon the henne roste / what q the wyfe I trowe ye be madde. And he fyerlye
 than commaunded her to sette it there or els he sayd she shulde repente it. She
 fowth was afrayde to moue his pacyence toke a ladder & sette it to the roste, and
 went her selfe by the ladder and toke the pottle in her hande prayng her hus
 bande than to holde the ladder faste soz sydynge whiche so dyd. And whan
 the husbande looked by and sawe the pottle stande there on hyght he sayd thus.
 Lo now standeth the pottle there as I wolde haue it. This wyfe hearynge

E.ii.

A Certayne confessour in the hely tyme of iente emoynd his penytence to
 saye dayly for his penaunce this prayer. Agnus dei miserere mei, whi-
 che was as inoche to saye in englyshe as the lambe of god haue mercye
 vpon me. This penytence acceptyng his penaunce departed/and that tyme
 twelfe monthe after came agayne. Confessed of the same confessoure whi-
 che demaunded of hym whether he had fulfilled his penaunce that he hym en-
 toynded the laste yere. He sayde thus, ye saye I thanke god I haue fulfilled
 it. For I haue sayd thus a daye in the momyng and so dayly / the shepe of
 god haue mercye vpon me. To whome the confessour said. Had the saye
 Agnus dei miserere mei, that is the lambe of god haue mercye vpon me : ye saye
 quod the same in englyshe ye saye / truthe that was the laste yere. But nowe it is a
 twelfen. He sayd
 saye noh

it is a shepe by this tyme. Therfore I muste nedes
 saye god haue mercye vpon me.
 By this tale ye may perceyue that if holy scripture be expounded
 lay people onely in the lyttrall sence. Peraduenture it shall
 lytell good.

I a curiouse a paryllhe prest/and one Iohsi Dawe a paryllhon of his whi-
 che... had communicacyon moze busy than other in thys maner. This
 prest thought that one myght nat by felynge knowe one from a nother in the
 darke. Iohsi dawe his paryllhone of the contrayre opinyon layde with his
 curate for a wager. xl. pence / wherupon the paryllhe prest wyllyng to proue
 his wager wente to this Iohsi dawes house in the euenyng and sodenly gate
 hym to bedde with his wyfe where whan he began to be somewhat busye / she
 felynge his crowne sayde shortly with a loude voyce / by god thou arte nat
 Iohsi dawe. That hearynge her husband answered, thou sayest trouth the wyfe
 I am here Iohsi dawe. Therfore mayster pccione gyue me the money for ye
 haue losse your. xl. pence.

By this tale ye may lerne to perceyue that it is no wysedome for a
 man for the couetous of wynnynge of any wager to put in iopardye a
 thyng that maye turne him to greater displeasure.

Rychy Frankelyn in the countrey hauynge by his wyfe but one chylde
 and no mo, for the great affecyon that he had to his sayd chylde soude
 hym at Oxforde to scole by the space of. ii. o. iii. yere. Thys yonge
 scoler in a boracyon tyme for his dispozte came home to his father
 ned after warde on a nyght, the father, the mother, and the sayd yonge scoler

in the dysage of the chekyns. Mary sayde the father that wolde I sayne se.
The scoller toke one of the chekyns in his hand and said. Lo here is one che-
kyn, and incontynente he toke bothe the chekyns in his hande jointly and
sayd, here is.ii. chekyns/ and one and.ii. maketh.iii. And here is.iii. chekyns.
Then the father toke one of þe chekyns to him selfe & gaue another to his wyfe
& sayd thus. Lo I wyll haue one of the chekyns to my parte, & thy mother shall
haue a nother, and because of thy good argumente thou shalt haue þe thyrde
to thy supper, for thou gettyst no more meate here at this tyme/ whiche pro-
myse the father kepte and so the scoller wente without his supper.

By this tale men may se that it is great i. to put ouer scole
lerne any subtyll science whiche hath no nede. wytte.

A frere of London there was that on a sonday in the mornynge early in
the somer season came fro London to Barnette. whiche col. yon / &
was there an houre before hye masse began, and by cause he wolde come
to the church honestly he wente fyrst to an ale house there to wyte his shotes
and to make him selfe cleynly. In the whiche house there were podynges to
sell/ and dyuers folkes there brykynge theyr faste and eatynge podynges. But
the frere brake his faste in a secrete place in the same house. This frere sone af-
ter came to the church, and by lycence of the curate entered into the pulpet to
make exolacyon of sermon. And in his sermon there he rebuked soze the ma-
ner of them that bled to bryke theyr faste on the sonday before hye masse & said
it was called the deuyls blacke brykefast. And with that worde spekyng as he
dyd caste his armes out to make his counteuance, there fell a podyng out of
his sleue / whiche he hymselfe had stolen a lytell before in the same ale house /
and whan the people sawe that and specially they that bryke theyr faste there
the same mornynge and knewe well that the wyfe had complayned howe she
had one of her podynges stolen/ they laughed so moche at the frere that he in-
contynente wente downe out of the pulpet for shame.

By this tale a man may se that whan a precher dothe rebuke any
synne or vice wherein he is knowen openly to. & gylte him selfe/ suche
prechyng shall lytell edefye to the people.

A Certayne scoller there was intendynge to be made a monk, whiche
hadde nother great wyte nor lernynge came to the byshoppes table
orders/ whose folowen the byshoppe perceyvinge because he was a
synche mannes sonne wold nat very strongly appose him but asked him thys

and to the agayne and to the same this question if thou wante haue it. This scoler so departed and came home to his father & shewed hym the cause of the hynderaunce of his orders. Hys father beyng angry at his folishenes thought to teche hym the solucyon of this questyon by a famylyer example, and called his chyldren befoze hym and sayd thus. Thou knowest well Colle my dogge hathe these.iii. whelpes, ryg, trygge, and tryboll. Muste nat all my dogges nedes be sye to tryboll. Than quod the scoler by god father ye sayd trouthe let me alone now, ye shall se me do well ynoughe the nexte tyme. wherefoze on the morow he wente to the bysshoppe agayne and sayd he coude soyle his questyon. Than sayd the bysshoppe, Doye had thre sonnes, Sem, Came, and Japhet. Nowe tell me who was Japhetes father, may I? quod the scoler. He saide youse le. Delsyppe colle my fathers dogge.

¶ By this tale a man may lerne that it is but losse tyme to teche a foole any thyng whiche hathe no wytte to perceyue it.

Fortuned so that a frere late in the euenynge desyred adgynge of a pooze man of the countrey, the whiche for lacke of other lodgynge glad to harbozowe the frere lodged him in his owne bedde. And after he and his wyfe. The frere beyng a slepe came and laye in the same bedde. And in the mornynge after the pooze man rose and went to the market leauynge the frere in the bedde with his wyfe. And as he wente he smyled and laughte to hym selfe. wherefoze hys neyghbours demaunded of hym why he so smyled, he answered and sayd I laughe to thynke howe shamefaste the frere shalbe whanne he waketh, whome I leste in bedde with my wyfe.

¶ By this tale a man may lerne that he that ouershoteth hym selfe dothe folysshely, yet he is moze sole to shewe it openly.

Somtyme there dwelled a preest in Stretforde vpon anyne of small lernynge which vndeououtly sauge masse, and ostentynes twyse on one day/so it happened on a tyme after his secōde masse was done in shorte space nat a myle from Stretforde/there mette with hym dyuers merchaunte men. whiche wolde haue harde masse/and desyred hym to synge masse and he shulde haue a grote, whiche answered them and sayd. Syr I wyll say masse no moze thys day/but I wyll say you two gospels for one grote, and that is dogge thep. masse in any place in Englande.

¶ By this tale a man may se that they that be rude and vnlearned regard but ytell the inertye and goodnes of holy prayer.

the freer — so drowned and gone, say
herte thou shuldest haue tarped and foug,
haste caused me lese an halpenny for my fare.

By thys tale a man may se that
and cruell company, shall lose that n
passyon bpon his neyghbour

A Precher in pulpet whiche preched the wo
matters spake of mennes soules, and sayd.
subtyll that a thousande soules myght daunce
mannes synger. Amonge which audyence there was a
of small deuocyon that answered and sayde thus. 10
e spa
by conce
the doctour
ye you than
the
thousande soules may daunce on a mannes nayle,
shall the pyper stande.

By this tale a man may se that it is but foly to shewe. or to tosh
vertue to them that haue no pleasure nor myrde thereon.

A Lodon there was a certayne artifcyer hauyng a fe
a lusty galante made pursute to accomplishe his pleasure. This woman
denying shewed the matter vnto her husbāde, whiche moued there with
bad his wyfe to appoynte him a tyme to come secretely to lye w her all nyght/
And with great swares and othes swaie, that agaynst his lyfe except comyng
he wolde be redy harneysed & wolde put him in a spardye of his comyng / he
wolde make hym a great amendes. Thys nyghte was them appoynted, at
whiche tyme this courtyer came at hys houre & entred in at the chamber, and
set his two handes worde downe and sayde these wordes Stande thou there
thou shouldest the dethe of thye men. This husbāde lyenge vnder the bedde in
harneys heryng these wordes lay styll for fere. The courtyer anone gate him
to bed with the wyfe about his prepened busynesse. And within an houre
two the husbāde beyng wery of lyenge beganne to remoue hym. The cour
tyer that hearynge asked the wyfe what thinge that as that remoued vnder
the bedde, whiche excusyng the matter said it was a tell shepe dars Lont
dayly to go about y house. And the husbāde that hearyng a, in yed ble at
it had ben a shepe. And so in conclusyon whan the courtyer se, hys tyme
he rose and kyssed the wyfe & toke his leaue and departed. As sone as h
was gone the husbāde arose, and whan the wyfe looked on yua fou what e
bafshed began to make a f d countenaynce and sayde / alas syr why dyd i

O the husbande. But I am not able.

It is nat wyse that wyll put his com. dence
at crakers whiche ofte tymes wyll do but ly:
he poynthe.

tyng in his shope that sawe a colyer come by,
because he was so blacke / and asked hym what
and howe the deuyll fared. To whome the co-
lyer whan I sawe hym laste / for he was rydynge
a souter to plucke on his botes.

By this may se that he that blyeth to deryde other folkes, is som-
tyme himselfe more deryded and mocked.

Inter. Amonge olde gestes howe god made saynt Peter porter
of heu. and that god of his goodnes sone after hys passyon suffered
made men to come to the kyngdome of heuen with small deseruyng, at
what tyme there was in heuen a great company of welchmen, whiche with
theyr trakyng and bablyng troubled all the other. wherfore god sayde to
saynte Peter that he was wery of them, and that he wolde sayne haue them
out of heuen. To whome saynte Peter sayd, Good lord I warrente you
that shalbe shortly done / wherfore saynt Peter wente out of heuen gates and
cryed with a loude voyce, Cause boke. That is as moche to saye, as rosted
chese / whiche thyng the welchmen heryng ranne out of heuen a great pace.
And whan saynt Peter sawe them all out he sodenly wente into heuen and
locked the doore and so sparred all the welchmen out.

By this ye may se that it is no wysdome for a man to loue or to set
his mynde to moche vpon any delycate or worldly pleasure wherby
he shall lose the celestyall and eternall ioye.

Two knyghtes there were whiche wente to a standyng fynde with theyr
pynce / but one of them was confessed befoze he wente / but the other
wente into the feld without shyfte or repentaunce. Afterwarde thys
pynce wanne the fynde had the victozy that day / wherfore he that was con-
fessed came to the pynce and asked an offyce and sayd that he had deserued it,
for he had done good seruaice and aduentured that day as farre as any man in
the feld. To whiche the other that was vnconfessed answered and sayd. Nay
the masse I am more worthy to haue a rewarde than he / for he aduentured
his body for your sake, for he durst nat go to the feld tyll he was confessed.

he had left few or none behind him / whetio

...and the other side of the coin is the fact that the...

...and that's what I want to do.

From a type certain women in the row

They rode and moked after a time that
 the sun was low and the moon a little before the

... upon one of them a fly or bee, the
a for by spots level it under the hoofs. After the rain

he wuld synge on the morowe. By my trothe
forgotten it / but he bad me tell you it began
I trowe thou sayst trewth for now I remem
ber / for god almighty dyed vpon good fry
s soule.

When one sole sendyth a nother sole on hys er
resynes ys folyshly sped.

And wh. had studied the iudicials of astronomy.
As ryding by the way which came by a herdin and
how far it was to the next town / sy quod the herd
past a mile and an half but sir quod he ye nede to ride
a howre of rayn or ye com thider what quod þ skoler /
ye no token of rayn for the cloudes be both fayr & clere /
herdman but ye shall fynd it so The skoler the rode forth
he had ryden half a myle forther there fell a good howre of ra
ler was well washyd & wett to the skyn the skoler the tomyd
rode to the herdman and desyrd him to tech him that con
d the herdman I wyl not tech you my connyng for nought th
profferyde hym. xl. shyllingys to teche hym that connyng the herd
he had reseyuyd hys money sayd thus Syr se you not yonder
e with the whyte face yes quod the skoler. Suerly quod the herdman
e daunsith and holdith vp her tayle ye shall haue a howre of rayn with
all an howre after.

By this ye may se that þ connyng of herdmen & shepardes as touchige
alteracions of weders is moze sure than the iudicials of Astronomy.
In a certayne town there was a ryche man that lay on his deth bed
at poynte of deth whyche chargyd hys executours to dele for hys
soule a certayne somme of money in pence and on this condicion char
gyd them as they wolde answer afoze God that euery poze man that cam
to them and told a trewe tale shulde haue a peny and they that said a fals thig
shuld haue none / and in the dole tyme there came one whych sayd that god
was a good man / quod the executors thou shalt haue a peny for thou saist
trowth. And none came a nother and said þ deuil was a good man quod þ execu
tours there thou lyest therfoze thou shalt haue nere a peny. At laste came
one to the executors and said thus ye shall gyue me nere a peny which wo
des made the executors amasyd and toke aduysment whyther th. wuld

I howe he agreed with his wyfe, for he sayd she
she coude neuer agre, by god quod the other.
I pray the howe so. Mary & the other **I** shall tell
mery, & whan **I** am sad she is sad/ for whan **I** go
to go from her and so is she/ & whan **I** com

A the tyme of dyscrecyon a bysshopp
And had gote many chyldren/ prepared
what rule he kepte, whiche preeft had a len
and by her had two of thye small chyldren in thoste
shoppes comynge he prepared a rowme to hyde hi
ouer in the rose of his hall. And whan the bysshope wa
in the same hall haunyng. x. of his owne chyldren about h
coude speke lytell latyn or none, had the bysshope in lat
Comode episcopo. This woman in rose of the house hear
so, had went he had called her byddynge her come Ede, and
and sayd/ shall **I** bynng my chyldren with me also. The byss
this sayde in sposte, broi tua sicut vitis abundans in lateribus
The preeft than halfe amalyd answerd and sayd. Fili tui sicut in
rum in circuitu mens tue.

C By this ye may se that they that haue but small lernyng
sometyme speke truly vnauysed.

All the wednesday in the moynynge was a curate of a church whych
And had made good chere the nyght afore & sytten by late/ and came to the
church to here confellyon, to whome there came a woman/ and amor
other thynges she confessed her that she had stolen a pottle. But than because
of great watche that this preeft had, he there sodenly felle a slepe. And whan
this woman sawe him nat wyllynge to here her, she rose and went her waye.
And anone an other woman kneled downe to the same preeft and began to
say Benedicite/ wherwith this preeft sodenly awaked wenyng she had ben p
other woman & sayd all angerly/ what arte thou now at Benedicite agayne,
tell me what dydest thou whan thou haddest stolyn the pottle.

One after one maister whettington had bylded a colege on a nyght as
he slepte he dyemed that he satte in his church & many folkes there also.
And further he dyemed p he sawe our lady in p same church with a glas
of goodly oymetmente in her hande goyng to one askyng him what he had
done for her. she, whiche sayd that he had sayd our ladyes sauter euery daye/
wherfore she gaue him a lytell of the oyle. And anone she wente to another.

a great college and was very gladd in his mynde.
hym, he asked him what he hadde suffered for her
in greatly abashed because he had nothing to
ned that for all the great dede of buydyng of
te. "hat goodly oyntemente.

hat to suffre for goddes sake is moze
gyue great goodes.

appoynted to go on visytacyon to a preeftes
solde haue the preeft do but lytell coste vpon him,
but lytell meate, sayenge thus in latyn. *De paras*
his preeft whiche vnderstode hym nat halfe well had
/ wherfore he thoughte to obtayne the bysshoppes sa/
e the bysshoppes commynge kyllled his hore that was
reof the bysshoppe and his seruauntes etc parte / whiche
e knewe afterwarde was greatly displeased.

this ye may se that many a sole dothe moche coste in makynge
it dyners, whiche bathe but lytell thanke for his labour.

an dwellynge in Englaunde fortunede to stele an Englysshemans
t set it on the fyre to seche / wherfore this englyssheman suspectyng
welchman, came to his house & sawe yf toke sechyng on the fyre and
co he welchman thus. *Syr* this is my cocke. *Mary* q the welchman &
t be thyne thou shalt haue thy parte of it. *Nay* q the englyssheman that
s nat ynoughe. *By* cottes blut and her nayle q the welchman if her be nat
ynoughe no we, her will be ynoughe anone for her hath a good fyre vnder her.

Etayne of bycars of Houles disposed to be mery on a sonday at hye
C masse tyste, sente another madde felowe of theyr acquaintaunce vnto
a folyshe drunken preeft to gyue hym a bottell / whiche man mette w
the preeft vpon the toppe of the stayes by the chauncell doze and spake to him
and sayd thus. *Syr* my mayster hathe sente you a bottell to put your drynke
in because he can kepe none in yowre byaynes. This preeft therwith beyng
very angry / all sodenly toke the bottell and with his fote flange it downe into
the body of the church vpon the gentylmens hede.

Certaine Jury in the countye of Wyndesore was enpanelled for the
kyng to inquire of all endyteementes, murders, and felonyes. The
persones of this panel were folyshe couetous and vnlearned, for who
soeuer wolde gyue them a quyte they wolde asseue a verifre be whether
it were true or fals without any proofe or eydence / wherfore one that was

grote by saying on y^e b^e was out
which byll whā it was p^rented into p^r
said opely before all p^r people. Lo syz h^e
p^resented by any enquest/foz here they haue in
lyng of an alle/whiche whan the people harde it, it
to wonder at the folysshenes & shamefull periur

By this ye may se it is great p^rcell to en
quest whiche be folysshe and haue but sma
A certayne p^rarrysshe a frere p^reched/
that rode on the sonday, euer lobbing upon
spurred redy to ryde. This man perceyuy
hym sodenly halfe in angre, answered the frere t
moche agaynst them that ryde on the sonday / foz a
on p^ralme sonday, as thou knowest well it is wytten
whome the frere sodenly answered and sayd thus. Bu
therof, was he nat hanged on the fryday after/whiche h
in the churchs fell on laughynge.

Here was a certayne man that had two sonnes vnl
For the eldyt was lustre and quyeke and vled mo
walke into the fylde. Than was the yonger slowe and
to lye in his bed as longe as he myght. So on a day p^relder a
soleerly & walked into the fylde, & there by fortune he founde a purse
ney & b^rought home to his father. His father whan he had it wente stre
to hys othe^r sonne yet lyenge than in his bed, & sayd to him. O thou sloga
quod he, seyst thou not thyn eldest brother howe he by hys erly c^rysynge had
foude a purse with moneys, whereby we shall be greatly holpen all our lyfe /
whyle thou sluggynge in thy bedde dost thou no good but slepe. He than wylt
nat what to say, but answered shortly and said / father quod he if he that hathe
losse the purse and moneys had lyne in his bedde that same tyme that he losse it
as I do now, my brother had founde no purse noz money to day.

By this ye may se that they that be accustomed in vyce & synne wyl alwaye
fynde one excuse or other to cloke there with they^r vyce and vntyffyn^ris.

Certayne wyfe there was whiche was somwhat fayre and as all wo
men be that be fayre was somwhat proude of her beaute / and as
she and her mayde satte together she as one that was desyrous to be
peayled sayd to her thus. I say the Ione howe thynkest thou / am I nat a fayre
wyfe / yes by my crouth thais tres q^{ue} she, ye be the fayrest that euer was septe

odes place, whiche lord he hadde
his lord than asked this Nothen man
odes opens of the nothen man þ I dare, for I
de retayned him into his seruyce. So after it hap-
ide go fyghte with his enemyes with whome also
ich shortly was smytten in the hele with an arowe,
ll downe almost dede, wherfoze one of his felowes
all harte and for so lytell a stroke in the hele now
gome he answered and sayde, by goddes sale I as
helps, and all. Therfoze ought nat one to feare whan
rte.

Colone there was a wife somwhat aged that had berped
whose name was called Johfi/whome she loued so ten-
yfe; that after hys dethe she caused an ymage of tymber
and persone as lyke to hyin as coude be / whiche ymage
ider her bedde, and euery nyghte she caused her mayde to
and lay it in her bedde and called it olde Johfi. Thys
pientyle whose name was Johfi/whiche Johfi wolde sayne
s maystres, nat for no great pleasure, but onely for her good
as ryche. wherfoze he ymagened howe he myght obtayne hys
speke to the mayde of the house and desyred her to lay hym in his
yft. Olde for one nyghte in steede of the pycture / and promysed her a
job rewarde for her laboure. whiche mayde ouer nyghte heppid the sayd
ponge man in a shete and layde hym in his maysters bedde as she was wonte
to laye the pycture. Thys wydowe was wonte euery nyght before she slepte
and dyuers tymes whan she waked to kysse the sayde pycture of olde Johfi.
wherfoze the sayde nyghte she kyssed the sayde ponge man, beleuyng that
she hadde kysse the pycture. And he sodenly starte and toke her in his armes,
and so well pleased her than / that olde Johfi from thens forth was clene out
of her mynde, and was contente that this ponge Johfi shulde lye with her
styll all that nyghte / and that the pycture of olde Johfi shulde lye styll vnder
the bedde for a thyng of noughte. After thys in the moynynge thys
wydowe intendynge to please this ponge Johfi whiche hadde made her so
good pastyme all the nyght, bad her mayde go dresse some good mete for their
brefast to feast therwith her ponge Johfi. This mayde whan she had longe
sought for wode to dresse þ said mete, tolde her maystres þ she coude fynde no
wode þ was dyre except onely þ pycture of olde Johfi þ lyeth vnder the bed /

and from thens forth yong John occuppe

Certayn merchaunt & a courtea
at dyner haupng a hote custerd
somwhat homely of maner tok

in hys mouth whych was so hote that it in
chaunt lokyng on him thought that he had
he wept/ this curtear not wyllynge to be kn
mouth with the hote custerd aswerd & said sir qu
a brother which dyd a certayn offence wherfore he wa
think now bypon his deth it makith me to wepe. / The me
had said trew and and after the schaunt was disposid to etc
& put a sponesfull of it i his mouth & brent his mouth also & hi
this courtear & pseyuig spake to the merchaunt & seyde sir qu
why do ye wepe now. The merchaunt pseyuid how he had
& said/ Mary quod he I wepe because thou wast not hang
ther was hangyd.

yong man & was desirous to haue a wif cam to a copany

A losofers which wer gadrid to gider redrig the to get

How he might chose hi sich a wif & wer no shrew. The
fers with gret study & delyberacō defynid & she wd this mā & the
cial poites wherbi he shuld sure know if a woman were a shrew. The
is that if a woman haue a shrill voyce it is a gret tokē & she is a shrew
poit is & if a womā haue a sharp nose then most commely she is a shrew
iii poit is & neuer doth mis & if she were kercheff ye may be sure she is a shrew

Conig past ther was d'elling in lōdō which had a fayre yong wif &

A for this & he had to do wēt ouer se but because he was somwhat Je
lous he praid his wyfe to be cōtēt & he might past a lāb by her hely &
praid her it might remain ther til he cam home agai wherwith she was cōtēt
aft which lāb so pastid he deyd & sone after & a lusti yong mchaunt a bachelor
cāe & woid his wif & obtēid her fauor so that she was cōtēt he shuld ly w her
which resortid to her and had his plesure oftyn & on a time he toke a penid
& to & lāb he pastid. it. hornē wenig to & wif & he had but restid & old pain
tig thā at & last about a yere after her husbā cā hōe agai & & first night he lay
with his wyfe he lōid bypon his wif hely & sēd the. it. hornes painid ther he
said to his wif that the other body had by hely ther & made a new pastig for &
picture & he pastid had no hornes & this hath hornes to whōe this wif shorly

hooke of a. C mery
on the the sygne of
of the gate next.



Cum priuilegio.
Regali.

